NOTES AND COMMENTS

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Selflessness and Power

WE read in *Light on the Path:* "It is easy to say: 'I will not be ambitious'; it is not so easy to say: 'When the Master reads my heart, he will find it clean utterly'. The pure artist who works for the love of his work is sometimes more firmly planted on the right road than the occultist who fancies he has removed his interest from self, but who has in reality only enlarged the limits of experience and desire, and transferred his interest to the things which concern his larger span of life."

It is the nature of the pure artist to "create". His work is original and unique, for it records an individual vision of reality, making manifest an aspect of beauty or truth which no other person could possibly have revealed. The *Iliad* and the *Divine Comedy* are as distinct as two species of flowers, and they are equally irreplaceable in the order of Nature. The very important fact to which *Light on the Path* points, is that the measure of the artist's power to create is the measure of his selflessness. The more selfless he is, the more individual he becomes; and the more individual he is, the more efficacious is his response to the signs and symbols of divinity which are everywhere present in Nature. Thus, on his own plane of action, he grows "as the flower grows, unconsciously", embodying and transmitting a ray of universal creative force.

This is equivalent to saying that he does not know in advance what he will create, for it is the spirit which creates through him. However, this does not mean that he must be passive, negative, mediumistic. Genius can only overshadow or incarnate in the man who toils and meditates incessantly, and who is ever expectant, prepared to act the instant that genuine inspiration comes. The pure artist does not dwell in Bohemia. He works daily to perfect his technique, mastering the rules of his craft, and training his senses to serve his purpose. He broadens and deepens his ideas of the beautiful and the true and the noble, seeking the essence of natural forms, eager to learn from the experience

of other men and other ages, accepting praise with detachment and criticism with gratitude. When he produces a work of his own, he visualizes his aim as clearly as possible and carefully devises a scheme of execution, like a general planning a campaign. But if this work be touched by genius, it will surpass his original design. As Bergson has said, the ways of genius, of creative evolution, are subtile, incalculable, imponderable. After all, what constitutes the difference between the Cathedral of Chartres and the First Methodist Church?

"Ascending Mutations"

Doubtless, the pure scientist, like the pure artist, might be taken as a model of selfless devotion. There have been men of science who dedicated their lives to the service of truth and who have "created" knowledge, as the painters and sculptors have "created" beauty. The scientific discipline demands an uncompromising obedience to established principles. The engineer takes no liberties with natural law; whether he approve of them or not, he accepts things as they are and acts accordingly.

Unfortunately, the specialization of the sciences has tended to narrow the minds of their devotees. Each scientist is tempted to substitute some fragment of truth which he sees for the whole, to assume that he comprehends the universe because he has calculated the velocity of a neutron or produced a synthetic hormone. Few men of science can write on any subject outside their specialty without betraying a spirit of arrogance and bigotry. In general, scientists have lost the reverence for Nature which characterized their great predecessors and which atoned for so many deficiencies. To-day there is a widespread notion that Nature is a badly constructed machine which should be taken apart and re-fashioned after an improved model. Especially among the biologists and psychologists and their popularizers, there is a sort of competition to determine who can make over Nature the most completely.

A notable example is offered by a French book, *De quoi vivre*, which might be roughly translated "The wherewithal to live". The author, M. Jean Coutrot, suggests that science will ultimately modify the cyclic character of man's psychic life. When that happy day arrives, human existence will become an "ascending mutation" uninterrupted by any of the back-slidings which make up so much of the subject-matter of history. The thesis invites some ironical comments, when one realizes that modern civilization is at this moment sliding towards the brink of a chasm, and that one of the active causes of its agony is the very scientific progress which M. Coutrot extols.

He affirms that two distinct processes have been operative throughout human history. There is a rhythmic or oscillatory movement, an expression of the universal phenomenon of periodicity or undulation; and there is a continuous progressive movement which has no obvious counterpart in the physical world but which is illustrated in man, M. Coutrot thinks, by the way in which the scientific knowledge of one generation is extended by the next. He calls these two movements the *additive* and the *non-additive*, the former proceeding steadily onwards and the latter perpetually vibrating like an electric current

between two poles. He contrasts the orderly growth of natural science, bringing man a constant increase of power over matter, with the disorder and chaos of man's emotional life. Man may be the lord of the physical creation, but he is only too obviously not the lord of himself. He alternates almost automatically between pleasure and pain, between elation and depression, between self-confidence and diffidence. All the great religions have faced, and solved, this supreme human problem. But M. Coutrot is not interested in the great religions. He pretends that the final solution can be found by men of science who will bring under control the domain of human sensibility, applying to that end the methods which have been so successful in the physical realm.

The Measurable and the Immeasurable

It is apparent that M. Coutrot suffers from the common materialistic delusion that all things in the universe can be weighed and measured. The fact is that consciousness in all its states is immeasurable by any means known to the man of science. The only entities that can be weighed and measured are physical things which we know as *objects* of consciousness. The *subjects* of consciousness, our thoughts and emotions and aspirations, even our physical sensations, are in themselves without form or substance or dimension, as these are conceived by the scientific mind which is exclusively trained in the study of objective existence.

Therefore, the only cure which the scientific mind can imagine for the cycles to which human consciousness is subject, is to abolish them. But this is equivalent to abolishing the universe, for the manifestation of the universe is itself the supreme expression of cyclic law, and nothing which it contains can be withdrawn from the necessity that rules the whole. M. Coutrot virtually suggests that the energies of consciousness may be gradually concentrated in that part of the intellect which reasons scientifically; that there may come into existence some day a truly collectivist commonwealth, where all men will labour in unison to increase the sum-total of the knowledge of the human species. One should try to be grateful for almost anything, and it is at least pleasant to observe that M. Coutrot does not evoke a Utopia of playgrounds where everyone will amuse himself without effort or expense or tedium, where pain in any form will be as unthinkable as common-sense. There is nothing of this sort in M. Coutrot's picture, but one wonders what kind of consciousness would be left in his super-scientific hive. The "human species" might accumulate a deal of knowledge, but the "worker-bees" which gathered it would be fortunate if they retained enough consciousness to know their own names. It is always a futile exercise to postulate the existence of the "human species" apart from the individuals, real or potential, which constitute the only reality which it has.

La Revue Universelle, February 15, 1936, contains an essay, *De nouvelles raisons de vivre*, by M. Thierry Maulnier, which makes very clear many of the fundamental errors of *De quoi vivre*. Failing to discern between the measurable and the immeasurable, M. Coutrot has inevitably been blind to the

distinction between the higher and lower natures of the human being. We paraphrase the conclusion of M. Maulnier's article.

This is the danger of placing scientific knowledge at the summit of human activities. . . . The supreme form of human activity is not reason in so far as it is an instrument for acquiring knowledge, but reason in so far as it is a builder of values,—of values which do not progress from one generation to another and which, differing in this respect from scientific knowledge, can only find in the individual their perfect and unsurpassable expression. Without falling into the error of [selfish] individualism, we must admit that human society, the human species, has a purpose, an *end*, in each of the beings which compose it. . . . We heard M. Coutrot declare a few days ago that there is no insolvable problem. Nevertheless, there is a problem which cannot be solved by means of rational knowledge, and this is the problem of rational knowledge itself; for we cannot resolve the relations of the subject and its object, that which is called in religious language the *Incarnation of the Word*. Whether we explain this Incarnation by divine aid, or whether we leave it as a mystery, it remains certain that we cannot establish a continuous scientific series [of ideas] joining the things of the Self and the universe. The man is a subject, since he thinks; the species is an object. It is not in an *object* that we can discover for the thinking man a complete fulfilment.

Cycles Within Cycles

In the Proem of *The Secret Doctrine* there is a reference to the superlative mystery to which M. Maulnier refers. It is significant that in the theosophical philosophy the Incarnation of the Logos, the prototype of all minor Incarnations, proceeds according to cyclic law.

The "Manifested Universe", therefore, is pervaded by duality, which is, as it were, the very essence of its EX-istence as "manifestation". But just as the opposite poles of subject and object, spirit and matter, are but aspects of the One Unity in which they are synthesized, so, in the manifested Universe, there is "that" which links spirit to matter, subject to object. This something, at present unknown to Western speculation, is called by the occultists Fohat. It is the "bridge" by which the "Ideas" existing in the "Divine Thought" are impressed on Cosmic Substance as the "laws of Nature". . . . Thus from Spirit, or Cosmic Ideation, comes our consciousness; from Cosmic Substance the several vehicles in which that consciousness is individualized and attains to self—or reflective—consciousness; while Fohat, in its various manifestations, is the mysterious link between Mind and Matter, the animating principle electrifying every atom into life. . . . Further, the Secret Doctrine affirms the Eternity of the Universe *in toto* as a boundless plane; periodically "the play-ground of numberless Universes incessantly manifesting and disappearing". . . . "The appearance and disappearance of Worlds is like a regular tidal ebb of flux and reflux". This second assertion of the Secret Doctrine is the absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature.

As Emerson said, quoting an ancient Indian scripture, the Universe exists for purposes of Soul. But the Universe and the Law of Cycles are fundamentally one. If the human consciousness in its present mode be the playground of numberless moods appearing and disappearing, this is in accordance with the nature of things, and we shall be wise to co-operate with the law rather than to dream of changing it. However, this does not mean that we must remain eternally in the same little cycles where we now move back and forth,

returning to the same follies time after time. There are cycles within cycles, spiritual tides within the psychic and physical, and we have the power to determine to what "round" of being we shall belong.

In the occult philosophy which Madame Blavatsky interpreted, the "principle" of Buddhi which is destined to become the perfected human individual, is an undivided ray of the Logos, the Over-Soul. Like the radiance of the Sun, it "falls" into matter, imprisoning itself in a form which is subject to birth and growth, decay and death. Released by death, it is drawn back towards its source, only to return again and to initiate a new incarnation and transformation. Thus it accumulates experience, "passing through every elemental form of the phenomenal world", and then "acquiring individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its Karma), thus ascending through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant, up to the holiest archangel".

M. Coutrot's ideal of a constant progression is thus realized, but this realization does not involve, as he seems to fancy, a cancellation of cyclic law, any more than the ripening of a man's wisdom depends upon his release from all the vicissitudes of bodily existence. Night is as real and as necessary as day, winter is no less beautiful than summer; and by the same token, the Soul needs to experience pain and sleep and death as well as pleasure and waking and life. It is our own fault if we think of death and sleep as periods of unconsciousness, as interruptions of the continuity of our true being.

The popular scientific desire to change the order of Nature is, in a sense, a perversion of the right desire to pass from the superficial cycles, within which our personal life is confined, to the inner and higher cycles which determine real growth in real consciousness. There is only one road to this goal. It has been described so many times in essentially identical terms that the world, deceived by the simplicity of what is demanded, finds the words of wisdom banal, and seeks to invent a more pretentious way of its own. What are these words of wisdom? In essence, nothing more than this,—to become that which in our souls we aspire to be and to cease to embody qualities which we know to be mean and low, to devote ourselves to the highest purpose which we can conceive and to crush out of existence all those elements of our daily life which strengthen the "personal idea", the illusion that we are separate "selves". No man can evolve from a lower to a higher condition unless he starves out the mental images and desires which chain him to the lower state. Such is the teaching of Krishna, of the Buddha, of the Christ, of all the Masters who have tried to induce men to become human. To return to M. Coutrot's phraseology, what other means can there be of harmonizing the *additive* and the *non-additive* powers of the human being?

The Art of Improving Upon Nature

It may be assumed, therefore, that man is born into the world for the purpose of improving himself. When he attains a certain degree of self-improve-

ment, as is said, he acquires the power of improving others as well as himself, and even of improving upon Nature, if by Nature we mean the actual manifested world. It is perhaps more appropriate to think of an Adept, a perfected human being, as creating new forms in manifested Nature because he has realized union with the Essence of Nature, because he is, indeed, a self-conscious expression of that Essence. Thus, in the old symbolism, the Creative Logos was called the Heavenly Man.

Do we realize that our thoughts have repercussions, for better or for worse, upon the planes of life both above and below us? We read in *The Secret Doctrine* of the dependence of the lower kingdoms upon man for their forms and vital powers. It is asserted that man is not descended from the lower animals; that the lower animals are, on the contrary, offshoots of man, developments on an inferior plane of the "astral moulds" which he has left behind during his long evolution.

> When it is borne in mind that all forms which now people the Earth are so many variations on *basic types* originally thrown off by the Man of the Third and Fourth Round, such an evolutionist argument as that insisting on the "unity of structural plan" characterizing all vertebrates, loses its edge. The basic types referred to were very few in number in comparison with the multitude of organisms to which they ultimately gave rise; but a general unity of type has, nevertheless, been preserved throughout the ages. The economy of Nature does not sanction the co-existence of several utterly opposed "ground plans" of organic evolution on one planet. Once, however, that the general drift of the Occult explanation is formulated, inference as to detail may well be left to the intuitive reader (*S. D.*, ed. 1893, II, 721-722).

According to this classification, there is a fundamental distinction between a "basic type" and its variations. Wherever or whenever a basic type appears in Nature, one may assume that it is an effect of a real creative act, whereas a variation is merely a modification, too often a deformation, of the type. When one considers the quality of the "thought-forms" which millions of alleged human beings emit daily, the extraordinary stability of the basic types becomes apparent. There are monstrosities in the lower kingdoms reflecting the monstrosities of human nature; but the original impetus towards order and beauty still prevails.

Dangerous Innovations in the Natural Order

However, quite apart from man's psychic influence upon the natural order, his physical activities have been the cause of many dangerous innovations ever since the dawn of civilization. Agriculture, the domestication of animals, the building of cities, the draining of marshes, the clearing of land, the advent of the machine age, have changed the aspect of the earth and have added to the fauna and flora a host of abnormal entities. Domesticated creatures are seldom capable of taking care of themselves. They survive under artificial conditions; when the conditions are removed, they perish or revert to the wild state. In particular, they are susceptible to diseases easily spread by modern methods of communication. Certainly it is necessary and normal that man should tame

the savage energies of the earth. However, history shows that man has not realized the responsibility which he has assumed. It is a terrible fact that practically every centre of civilization, of which there is any record, has ended by becoming a desert or a plague-spot. There is no other way whereby Nature can restore the balance which has been recurrently upset by man's reckless and insensate greed.

Modern science has discovered a few elementary facts concerning the "balance of nature". There is a real recognition, for example, of the danger of deforestation as a primary cause of droughts and floods. But there are modes of scientific experimentation which may ultimately induce perils greater than any which have been faced during this historical cycle. There is a tendency to-day to produce monstrosities, not as accidental by-products, but deliberately, as objects of study and to gratify curiosity.

One recalls the horrors of vivisection, to which has been added the sinister practice of inoculating animals with bacteria and viruses. But there are other biological "triumphs" which are hailed by the newspapers and which suggest frightful possibilities, although they are still of a very elementary type. For instance, the *New York Times*, March 28, 1936, published a despatch from Moscow proclaiming the artificial production of "new forms of life" in a Soviet laboratory.

> Progress in the study of mutation of the species has progressed to the point where man can now, within limits, assume the role of creator and himself produce new varieties of life, it was stated to-day by Dr. Hermann J. Muller of the University of Texas who, for the past three years, has been experimenting here as head of the "Department of Mutation and the Gene" of the Academy of Sciences of the U. S. S. R. . . . In his laboratories here Dr. Muller has been producing new varieties of the fruit fly by shooting at chromosomes [the alleged physical basis of heredity within the cell-nucleus] with X-rays, causing changes in cell structures which produce striking alterations in form, colouration and physiological functioning. In this manner Dr. Muller is producing swiftly and on a large scale mutations which nature produces haltingly and at rare intervals. By selection of desired types among mutations thus artificially produced, Dr. Muller and his co-workers are able to create new and more and more complicated forms of life which reproduce their own kind. Thus varieties of the fruit fly have been produced with curiously shaped eyes and wings and blond and brunette colouration whereas the normal fruit fly is somewhere in between. "However," said Dr. Muller, "we cannot at this stage, and perhaps not for a very long time, produce new types to order without resorting to a process of selection similar to nature's. What we have accomplished so far is to develop a technique for increasing the number of genes, which are the bearers of hereditary characteristics and form the basis of life. This increases the range of changes available for selection. Most variations are detrimental, and we cannot control the type of variations produced. However, we can search extensively for rare and desirable types. . . . Man should be able to improve vastly upon nature's results now that he knows more about the ways of the gene."

This sounds harmless, though unpleasant. Nevertheless, the potentialities which it suggests are not reassuring. It is credible that as the knowledge of the properties of radiation proceeds, it may be possible to produce all sorts of variations not only in fruit flies but also in the higher animals and even in

human entities. Some of these variations might be useful to man, as cows and apples are useful, but all would tend towards abnormality, and the boundary between the abnormal and the monstrous is hard to trace. Who is to decide what is a "vast improvement" upon Nature, and what is to be the canon of judgment? Are brunette or blond fruit flies higher in the spiritual hierarchy than those which are "somewhere in between"? If the power to induce radical variations were greatly increased and controlled by perverted and thoroughly vicious minds, the final result might be literally a planetary catastrophe.

The Wars of the Gods and Titans

These reflections may seem fanciful and grotesque; but the student of Theosophy is under obligation to seek the direction in which events are moving and to follow as far as he can see towards their destined end. All races have preserved some account of the wars of the Gods and Titans. There is good reason for believing that these combats between the Bright and Dark Powers are not at all mythical. They were no more actual in the remote past than they are to-day. They become manifest, even to the dim vision of mortals, whenever the creative power in Nature and Man conflicts with the forces which work towards distortion and degeneration.

It has been said that the devils cannot create anything; they can only vampirize and deform that which is already created. Thus, in the Indian legend, the Asuras or demons "pierced with evil" the forms which had been projected by the Devas. It would seem that this is precisely what is done whenever we heedlessly or arrogantly disrupt the natural order within ourselves or in the world around us. According to the traditions of Atlantis, the Magicians of the Lost Continent became adepts in the production of monsters, both visible and invisible. Before they were completely successful, their whole empire collapsed; but at the same time the great continent on which they had lived was submerged, and nearly a million years elapsed before mankind could recover sufficiently to undertake a new experiment in world-wide civilization.

Social Planning

In the *New York Herald Tribune*, April 15, 1936, there is a special article by William R. Mathews, editor of the *Arizona Daily Star*. Mr. Mathews was a friend of the late Dr. James Henry Breasted, the famous Egyptologist, and he describes various conversations on the general subject of social planning. Dr. Breasted expressed some opinions which ought to shock the susceptibilities of certain people in Washington and elsewhere. We quote a few of his remarks.

> It's all perfectly childish. All of these plans are due to fail. There is nothing new about them. They have been tried countless times in history, and every time they have failed. Diocletian, the Roman Emperor, tried them, and instead of bringing prosperity they brought calamity. Diocletian fixed prices, fixed wages, laid down strict rules of conduct for business to regulate labour and competition. . . . The same excuses were present then. Yet Diocletian, with all of his undisputed power and authority, could not make the schemes work. . . . Unless it is stopped, the same thing will happen to

us that happened to the Romans. As the state expands its powers, and imposes its arbitrary authority, the best minds will become discouraged, for they will be forbidden to express their thoughts. There will be no reason for thinking. The state will do the thinking for you. The rise of the Church during the time of the Roman Empire was due largely to the fact that it offered the only outlet for people of high intelligence and creative ability. It was the only way for such persons to appease their discouragement other than by debauchery or by suicide. From the time of Diocletian life became so discouraging for persons of high intellectuality that many of them would open their veins and purposely allow themselves to bleed to death. The Church rose to its subsequent position of authority because the best brains went into it. A similar development will come in this country, if this same idea of repression (always present with the assertion of complete authority by the state) continues to arise.

It would seem that the alternatives which Dr. Breasted mentioned are more actual in the modern world than many might imagine. When a civilization shows signs of decadence—and the substitution of the state for the family as the irreducible social unit is such a sign—the individual who is superior to the mass is forced to choose between religion and debauch and suicide. The debauch may be relatively mild and largely mental, and the suicide may be moral rather than physical; but the principle is the same. A decadent society is a more terrible monstrosity than any distorted physical shape. It is doomed to destruction unless it can be saved by a determined group of individuals who dedicate themselves to the service of some real ideal, some spiritual purpose. Those who do not *re-form* themselves will perish with the mob.

Withdrawal to the Causal World

However, if you have the will and the imagination, you may regard a decadent period as a time of special opportunity. If you face the facts, realization comes that you must *indraw*, withdraw to the "causal world", for there is literally no other place to go except hell itself.

What is the causal world, to which reference has been made in various theosophical writings? It transcends our knowledge so greatly that any definition would be futile and presumptuous. Yet we may think of it as the field of creative powers, beyond and above psychic perturbations, the real home of the Masters. One turns towards it and even, in a sense, enters into it, whenever one *contemplates* with love that which one recognizes as superior to oneself, whenever one tries to embody what the Masters have embodied. It is in this way and in no other that new "basic types" can be externalized in the world of mortals. There is no other mode of creation; all else is imitation or travesty of the real.

Will anyone say that the energies which mould living forms are nothing but abstractions so far as he is concerned, that he can discover no point in experience where he has come into contact with them? Whenever we imagine anything, whenever we give ourselves to anything, good or bad or indifferent, we set in motion a current of force which is productive of certain concrete results on one or more planes of being. Such is the Law of Karma in an aspect which should be intelligible to the modern mind. The modern doctrine of energy

is based upon Newton's third law, that "to every action there is always opposed an equal reaction".

Creation Versus Deformation

It should be remembered, at this point, that there is a fundamental distinction between the right and wrong use of the moulding power which we all possess. It can be an instrument of creation or of deformation. It has been suggested that one major defect of the modern mind is its tendency towards undue specialization, towards the construction of fragmentary conceptions of truth and life. The chief function of science and government to-day is to minister to the vanity of the gross personality, to the appetites and passions of man's perverted animal nature. One need only consider some of the qualities which *Light on the Path* defines as incompatible with true human progress,—the desire of life, the desire of comfort, the sense of separateness, the desire for sensation. Modern man is invited, incited, even commanded by the leaders of opinion, to increase and multiply these agencies of the lower self.

Is it any wonder that our civilization should be rapidly assuming a monstrous aspect? As Dr. Carrel so clearly recognizes, modern man is lop-sided. He is in danger of losing all awareness of his real destiny, which is to become in act that which in essence he is,—a complete being, exercising every power, both spiritual and physical, which exists in Nature. Modern man prefers to use the powers of consciousness to deform his being. For what is deformation? It is the inordinate development of some part of an organism at the expense of the rest. No one can think of himself as an animal personality in an animal body, without deflecting the course of his normal growth. The lower nature which he constructs can only grow by feeding upon the higher, as the Dragon of the Apocalypse lives by preying upon those "which keep the commandments of God".

To withdraw to the causal world, to become a creative agent, implies a complete reversal of the habits of self-indulgence which are so generally condoned to-day, even in many of the Churches. The Church which rose from the ashes of ancient Rome was an imperfect institution; but it had two virtues which made possible the resurrection of civilization. It preserved human faith in the causal world and in the denizens of that world; and it held forth to suffering humanity the truth that the mortal could be re-born there as an Immortal, if he fixed his mind and heart upon the model of his Divine Master, and if he restrained the animal impulses of the personality which alone make man mortal. Thus it became possible for mediæval man to open himself to the creative inspiration which flows from the causal world; to act as a channel through which that inspiration could pass, to embody itself in new "basic types" of life and art and knowledge.

Creation becomes a fact in experience when man surrenders himself to an ideal of truth and beauty higher than any which he has as yet incarnated. In spite of ignorance and brutality and confusion, that is what happened with extraordinary frequency during the Middle Ages, as is evident, for example, to

anyone who has studied without bias the history of mediæval art. It was pre-eminently the age of "the pure artist who works for the love of his work"; in this respect, neither the Greek cycle nor the Renaissance can be compared to it. It is significant that the typical mediæval artist was anonymous. Who knows to-day who was the Master of the Work at Chartres, who designed the stained glass of Bourges, who composed the folk-music of England and Brittany?

The Creation of the Perfect Man

It was scarcely by accident that an age of "pure art" should also have held in honour the kindred ideals of sanctity and chivalry. Like the artist, the saint and the knight must cultivate selflessness, the spirit of consecration, the habit of obedience to every demand of the True and the Beautiful and the Good. Whereas the artist moulds some medium external to himself, the saint and the warrior must primarily mould themselves. In each instance, the *shaktis*, the energies of imagination and desire and will, must be used to create and not to deform. Instead of remaining the prisoners of their bodies and emotions and fancies, which constitute mere fragments of the *real* man, the elect of mankind have claimed their heritage as citizens of the causal world, as co-workers with Nature, as builders of the true Self. They have meditated, in the sense given that word in the "Elixir of Life", inexpressibly yearning to "go out towards the infinite". Left to his own personal resources, man can only deform what already exists; but in the measure that he unreservedly responds to the inspiration which ceaselessly emanates from causal Nature, the humblest of mankind can transform both himself and others.

The modern student of Theosophy cannot complain that he has no ideal to inspire him. Theosophy affirms that knowledge exists and is attainable. It presents the model of the Perfect Man, not as a dream-shadow but as it has been individually embodied by the Masters. Evidence of their attainment may be found in the scriptures of all the world-religions; but Theosophy testifies that he who seeks can find the Masters here and now; that they are not mere figures of history but living men.

Everyone is free to copy that model of perfection, to make himself over into its likeness. Doubtless, we cannot know what perfection, in the complete sense, really is, until we become perfect; but we can perceive enough to know that we should love it; and if we strive, with the artist's enthusiasm and meticulous care for detail, to embody what we do perceive, our vision will grow steadily more luminous. Above all, if we give ourselves to this supreme ideal, to this veritable "imitation of Christ", the genius from on high will enter us, accomplishing what we could never do for ourselves, touching our work with living creative fire.

"In whatever way men approach me", says the Avatar Krishna in the *Bhagavad Gîta*, "in that way I love them."

FRAGMENTS

LOVE called to me across the garden of life: Come walk with me, he said. It was May-time and the birds were singing. Joyfully I answered; but when I reached him, Love took my hand and said: For myself alone?

Then I replied: There is much to love and many to love in this beautiful, teeming world. I shall love them all, but for your dear sake.

Love loosed my hand: For myself alone, he said, and turned away.

Again Love called to me, this time across the frozen fields at evening. For it was December, and everything was lost in the white stillness of the snow. Summer had gone with its scentless flowers, autumn with its tasteless fruit.

Love held out his hands as I went toward him: For myself alone? he said.

Yes, O Love Divine, I cried. Yes, for yourself alone. But O the frittered years, the wasted powers!

Love looked at me and smiled: See the pureness of the snow, he said; see the glory of the near-by stars.

Then he said: Remember.

CAVÉ.

CONFUCIUS

II.

Yu, shall I tell you what true knowledge is? When you know, to know that you know, and when you do not know, to know that you do not know—that is true knowledge.—CONFUCIUS.

"KNOWLEDGE is not innate in me", said Confucius. "I am but one who loves antiquity and earnestly studies it." Like all true reformers, he came to fulfil the law and the prophets. He sought and found in the past the prototypes of all present activities. He had a heightened sense of the unity of time, and would have found unintelligible the modernistic theory that men can build their future without reference to their past. How can one reject the past without rejecting experience itself, the root of wisdom? We read in the *Chung Yung:*

Every system of moral laws must be based upon a man's own consciousness. It must be verified by the common experience. Examined by comparing it with the teachings of acknowledged great and wise men of the past, there must be no divergence.

No man can understand the moral law by introspection alone, for the field of personal experience is too limited. But by the power of sympathetic imagination he can indefinitely extend his knowledge. "If I am walking with two men", Confucius remarks in the *Analects*, "each of them will serve as my teacher." The value of history becomes apparent. The screen of time reflects every conceivable mode of human existence. Whatever may be one's present plan of action, one can discover in the past something analogous which has been executed in detail, and which has produced definite results, good or evil.

Thus the study of antiquity re-enforces our conscience, our innate intuition of the moral law. However, Confucius did not think of the present as merely a repetition of the past. He saw the present emerging from the past, as the plant emerges from the seed. He sought in antiquity the hidden design which is to be realized in the future. This explains his veneration for the "wise men of the past". Like the Manus and Rishis of prehistoric India, like the Patriarchs of the Old Testament, the primeval sages of China seem to have sounded the keynote of a racial cycle. It is natural for each member of their race to aspire towards the unfoldment of the qualities of consciousness which the sages, the spiritual ancestors, first announced and embodied. The *Chung Yung* describes the creative potency which distinguishes the sage from the rank and file of mortals.

All-embracing and vast is the nature of such a man. Profound it is and inexhaustible, like a living spring of water, ever running out with life and vitality. All-embracing and vast, it is like Heaven. Profound and inexhaustible, it is like the abyss.

Confucius lived in the declining years of the Chou dynasty when there was almost universal confusion, when the people were in danger of losing all sense of the racial tradition. His first task was to make evident the value of past experience, of ethical continuity. Therefore, he laboured to strengthen the cult of the family which had somehow persisted in the midst of political anarchy and economic distress, and in spite of the superstitions which had grown up around it. The cultivation of filial piety, the respect of youth for age, the offering of gifts to the ancestral spirits, signified, as Confucius believed, a state of health in the body politic. Before a man could be expected to revere his feudal lord or the Emperor, he must have learned the art of reverence in the family circle. As long as reverence persisted, China could not be destroyed.

It was typical of Confucius that he placed the burden of responsibility not upon the young and ignorant, but upon those who were mature in years and who held positions of power and trust. "If the ruler is personally upright, his subjects will do their duty unbidden; if he is not personally upright, they will not obey, whatever his bidding." On one occasion, when Confucius was Minister of Justice, a father brought certain charges against his own son. After imprisoning both father and son for a brief period, he let them go. The Minister Chi Huan reminded the sage of his emphasis upon filial duty as the first of virtues and asked why he had not put the unfilial son to death "as an example to all the people". Confucius replied: "The father has never taught the son to be filial, and therefore the guilt really rests with him."

Confucius recognized the social nature of man. It is a fundamental precept in Confucianism, that no man can live for himself alone and make manifest the attributes of mind and heart with which Nature has endowed him. Each man should incarnate in himself the universal principles of justice and charity. The Confucian expression of the Golden Rule, like the Buddhist, is negative in form, but in spirit it is as positive as the corresponding maxim of the Master Christ.

> Tzŭ Kung asked, saying: "Is there any one maxim which ought to be acted upon throughout one's whole life?" The Master replied: "Surely the maxim of charity is such—Do not unto others what you would not that they should do unto you" (*Analects*).

However, no more than the Buddha or the Christ did Confucius interpret the Golden Rule sentimentally. The true actor in the drama of life is not the personal entity, but the real individual within, the soul. Only in so far as one represents the soul, should one do unto others as he would that they should do unto himself. Charity and justice have no reality apart from "inner self-realization".

> Make conscientiousness and sincerity your grand object. Have no friends not equal to yourself. If you have done wrong, be not ashamed to make amends. . . . I do not see how a man without sincerity can be good for anything. How can a cart or carriage be made to go without yoke or cross-bar? . . . Wang-sun Chia asked, saying: What means the adage, "Better be civil to the kitchen-god than to the god of the inner sanctum"? The Master replied: The adage is false. He who sins against Heaven can rely on the intercession of none (*Analects*).

Confucius was as far removed as it is possible to be from what is to-day called "social-mindedness". He did not immolate the individual to the family, much less to the state. The family is, indeed, a natural entity, but it becomes a meaningless abstraction when it is conceived apart from its individual members. Confucius recognized in it one of the instruments devised by Nature to assist the development of real individuality. In a real family, each member would be altogether unique and irreplaceable, at the same time that he would represent the ideal of the family as a whole. The group and the individual are, in truth, indivisible, for neither can exist without the other. We cannot imagine Confucius approving any mode of collectivism which reduces the individual to the status of a cog in a machine, and subordinates every individual need to the exigencies of an abstract "society".

The ideal of the Superior Man is the nucleus of the Confucian system. The Superior Man is the real individual in process of becoming "perfect and divine". He is the disciple of a Sage, sharing in the creative power of the Sage, nor can he dwell in a society without transforming it in some degree. Never relaxing his effort, he "subdues his selfishness and reverts to natural [*i. e.* spiritual] laws".

Confucius did not pretend that the way of the Superior Man could be trodden to the end by more than a few determined souls. The human race, as at present constituted, is incapable *en masse* of so complete and enduring a metamorphosis. Therefore, although the sage's teaching had a meaning for everyone, even for the lowliest, its true import was reserved for his disciples, for those who undertook to practise his injunctions in the details of daily living. His method, in this respect, did not differ from that of all great teachers. He tried to establish a united group of disciples, an order of Superior Men. If such a group could be established, its example would influence the whole nation to which it belonged. It would be a radiant centre, a sort of spiritual sun shining upon the frozen wastes of the world.

Confucius never tired of this theme. He longed for the day when the princes of China and their ministers would be Superior Men.

If the ruler cherish the principle of self-control, the people will be docile to his commands.

The Emperor Shun was one who did nothing, yet governed well. For what in effect, did he do? Religiously self-observant, he sat gravely upon the throne, and that is all.

A virtuous ruler is like the Pole-star which keeps its place while all the other stars do homage to it.

The Master said: If a country had none but good rulers for a hundred years, crime might be stamped out and the death-penalty abolished. How true this saying is! If a kingly sovereign were to appear, by the end of one generation natural goodness would prevail. If a man can reform his own heart, what should hinder him from taking part in government? But if he cannot reform his own heart, what has he to do with reforming others?

He who realizes the difficulty of being a good king—has he not almost succeeded in making his country prosper? (*Analects.*)

The Way of the Superior Man has been called the Middle Way. Students

of Confucius make frequent reference to the Doctrine of the Mean. At approximately the same time, the identical doctrine was being taught in Greece by Pythagoras and Aristotle, and in India the Buddha was expounding it as the truth of the Middle Path. It is one of the most misunderstood ideas in the world, for it is generally interpreted as inculcating that virtue is a state of compromise between two extremes of conduct. The Confucianists themselves have often travestied their Master's teaching, although no words could be clearer than his.

> There was the Emperor Shun. His was perhaps what may be considered a truly great intellect. Shun had a natural curiosity of mind, and he loved to inquire into things. He looked upon evil merely as something negative; and he recognized only what is good as having a positive existence. Taking the two extremes of negative and positive, he applied the mean between the two extremes in his judgment, employment and dealings with people.
>
> Men all say: "We are wise"; but when driven forward and taken in a trap, there is not one who knows how to find an escape. Men all say: "We are wise"; but even if they find the true central clue and balance in their moral being (their true self) they are not able for one month to follow the line of conduct which is in accordance with it.
>
> Hui was a man who all his life sought the central clue in his moral being, and when he got hold of one thing which was good, he embraced it with all his might and never lost it again. A man may be able to renounce the possession of kingdoms and empires, be able to spurn the honours and emoluments of office, be able to trample upon naked weapons; with all that he will not be able to find the central clue in his moral being.
>
> The man who has the true force of moral character is one who is easy and accommodating and yet without weakness or indiscrimination. How unflinchingly firm he is in his strength! He is independent without any bias. When there is moral social order in the country, if he enters public life he does not change from what he was in retirement. When there is no moral social order, he holds on his way without changing even unto death. How unflinchingly firm he is in his strength! (*Chung Yung.*)

The Golden Mean is, therefore, the "central clue in our moral being", the true self, and when we act from that centre, we follow the Middle Way. Let anyone try for five minutes to base his conduct upon the central clue in his moral being, and then say whether this be in any sense whatsoever a compromise between good and evil.

As the reader of the *Chung Yung* can discover for himself, Confucius was fundamentally a mystic, and we shall only understand the Doctrine of the Mean if we interpret it in mystical terms. In other words, only the mystic can truly understand and follow the Middle Way.

Those of us who can lay claim to no mystical experience of their own, can perhaps begin to understand the beauty and splendour of the Middle Way, by reflecting upon the "pairs of opposites" so frequently mentioned in theosophical literature. "The Manifested Universe is pervaded by duality, which is, as it were, the very essence of its *Ex*-istence as Manifestation." When that which is one and undivided in the spiritual world is reflected in the mirror of psychic and physical nature, it appears to be twofold, divided into a pair of opposites. One ancient symbol of this process is the triangle, the angles of the base denoting the two poles of the opposites, and the apex signifying the unity,

the "central clue", from which they have proceeded and into which they may be withdrawn. Another symbol would seem to be the cross, the vertical line representing the gradations of being between the absolute Oneness of the Unmanifested, and the extremes of duality in manifested Nature; the horizontal line representing a given "pair of opposites", the two poles or limits of any particular state of consciousness.

Some examples drawn from common experience may make this clearer. Pleasure and pain constitute a "pair of opposites", and the ordinary personal consciousness moves back and forth between them. It is condemned to this perpetual oscillation, because it is separated by a film of illusion from the higher nature in which pleasure and pain are blended into a single state. *Light on the Path* describes this "fact of pain and pleasure being but one sensation"; and the man who attains self-mastery is said to be "equal in pleasure and pain". Not only is he unmoved by joy and sorrow, but these are equally and permanently mingled in a superior sensation which includes them both. Such is the testimony of the mystics, but each of us can find some confirmation of it in his own experience. When we are most intensely alive, when we move from the unreal towards the Real in response to some compelling attraction of truth or beauty, when we truly love, we cannot say which is dominant in our sensation,—bliss or anguish. These two no longer appear as polar opposites, but as aspects of a sentiment which is one and indivisible.

Again, it has been said that courage is the mean between fear and recklessness. The average person is a mixture of timidity and rashness, a coward in some ways, a heedless fool in others. But a man does not become brave by compromising somehow between the desire to run and the desire to attack at any cost, for such an adjustment would prevent him from moving in any direction. Real courage is an attribute of the soul, and it becomes manifest when both fear and recklessness are "ground up" and merged in a "higher synthesis". The trained captain knows when to retreat and when to advance; in this sense, he makes right use of the qualities which we know, in their debased forms, as fear and recklessness. Practising self-control, he does not flee to escape pain, nor does he make a useless frontal attack, merely for the fun of it. How can he be moved by them, if these contrary qualities be blended, transmuted, drawn up to the apex which holds them fast in indivisible unity? It is not necessary to be a hero to prove the reality of this indrawal of fear and excessive boldness into courage. One need only recall what sensations he experienced on some rare occasion when he acted with some semblance of bravery.

This rather lengthy digression may suggest what Confucius meant when he spoke of finding the central clue in one's moral being. To find that clue is to find the soul, the real self of the human being, the higher nature which unifies and harmonizes what is twofold in our personal life. As the sage said again and again, the path to that higher nature is discovered by means of self-discipline and self-control. Self-control is, indeed, in the Confucian philosophy, a synonym for the Middle Way.

The higher type of man, having gathered knowledge from many sources, will regulate the whole by the inner rule of self-control, and will thus avoid overstepping the limit. That virtue is perfect which adheres to a constant mean. It has long been rare among men (*Analects*).

How does one attain this fundamental quality of *li*, which is here translated as "self-control"? A passage from the *Analects* suggests the direction in which we may look for an answer.

Tzŭ Kung asked for advice on the practice of moral virtue. The Master replied: If an artisan wants to do his work well, he must begin by sharpening his tools. Even so, among the great men of your country, you should serve the wise and good, and make friends of men who have this moral virtue. . . . The Superior Man seeks all that he wants in himself; the inferior man seeks all that he wants from others. The Superior Man is firm but not quarrelsome; sociable but not clannish. He does not esteem a person more highly because of what he says, neither does he undervalue what is said because of the person who says it.

Moral virtue simply consists in being able, anywhere and everywhere, to exercise five particular qualities,—namely, self-respect, magnanimity, sincerity, earnestness and benevolence. Show self-respect, and others will respect you; be magnanimous, and you will win all hearts; be sincere, and men will trust you; be earnest, and you will achieve great things; be benevolent, and you will be fit to impose your will upon others.

The Superior Man makes a sense of duty the groundwork of his character, blends with it in action a sense of harmonious proportion, manifests it in a spirit of unselfishness, and perfects it by the addition of sincerity and truth. Then indeed is he a noble character.

Charity, fidelity to duty, sincerity, harmonious proportion may be called the four pillars of the temple where the Superior Man dwells. It is a testimony to the unity of truth and to the existence of the one brotherhood which joins together all seekers of the truth, that the four Confucian attributes may be assembled under the Platonic or Pythagorean Trinity of the Good, the True and the Beautiful.

The man of divine virtue, the God-like Man, who is higher than the Superior Man, "confers benefits far and wide on the people and can be the salvation of all". He illustrates charity in its perfect form, living or dying for the sake of others, never for himself. He towers like a Master of Wisdom above the world of mortals.

But as Confucius believed, it was natural for all men to love those who are near to them, to be careful of the welfare of others, to be sympathetic towards all who suffer. His whole moral philosophy was founded on this conception of man's nature, although it is devoid of any suggestion of sentimentality. He did not deny that most human nature, in its actual warped condition, no longer behaves naturally; nor did he pretend that the honourable man should be incapable of hatred. "He hates those who publish the faults of others, those who vilify their superiors, those who are audacious but narrow-minded."

However, he insisted that men should be charitable towards one another because all souls are included in one "universal order". Once again, we must realize the basic mysticism of Confucius in order to understand what he meant by an altruistic life. He did not mean what the modern world calls philan-

thropy, the sharing of material wealth, the gift of one's own or somebody else's money to some impersonal distributing agency. Even the most helpful outward act was void of merit, in his opinion, unless it were inspired by *jen*, "goodness of heart," and *shu*, "loving-kindness". No one can begin to be charitable, in the true sense, until these qualities have become habitual states of consciousness. That is why a man who really improves himself cannot help doing good to others.

The man of moral virtue, wishing to stand firm himself, will lend firmness to others; wishing himself to be illuminated, he will illuminate others. . . . Make conscientiousness and truth your guiding principles, and thus pass to the cultivation of duty to your neighbour. This is exalted virtue (*Analects*).

The moral life of man may be likened to travelling to a distant place: one must start from the nearest stage. It may also be likened to ascending a height: one must begin from the lowest step. . . . When a man carries out the principles of conscientiousness and reciprocity he is not far from the moral law. . . . Wherefore the moral law in dealing with men appeals to the common human nature and changes the manner of their lives and nothing more (*Chung Yung*).

One grows in the moral life by fidelity to one's duty. In the Confucian ethics, however, duty is not the hazy, indefinite term which too often it is with us. Duty consists in the right performance of certain acts with the right motives and with intelligence. It is most important to note that discrimination as to motive is absolutely essential. Abstract goodness of intention is not enough. One must recognize that our duties towards other men are determined, first by the fact that no individual is exactly like another, and secondly by the hierarchical order in which all living beings are grouped. In our relations with others, we should always consider who and what they are as regards inner attainment, rank, social station, and so on. Also, at every moment, we should know as clearly as possible where we stand, accepting our status as it is, never pretending to be higher or lower in the hierarchy than we actually are.

The Confucian spirit is paralleled by the injunction of the Christian Catechism "to do my duty in that state of life unto which it shall please God to call me". However, in the Far East the practice of duty has, at least in theory, been exalted to the status of an art. It includes the observance of the laws of etiquette, of politeness, of good taste. It is characteristic of the Chinese conception of virtue that the form is not separated from the substance; the goodness of an act is questioned when the performance is boorish or brutal.

The moral man conforms to his life-circumstances; he does not desire anything outside his position. Finding himself in a position of wealth and honour, he lives as becomes one living in a position of wealth and honour. Finding himself in a position of poverty and humble circumstances, he lives as becomes one living in a position of poverty and humble circumstances. Finding himself in uncivilized countries, he lives as becomes one living in uncivilized countries. In one word, the moral man can find himself in no situation in life in which he is not master of himself. . . . In a high position he does not domineer over subordinates. In a subordinate position he does not court the favour of superiors. He puts in order his own personal conduct and seeks nothing from others; hence he has no complaint to make. He complains not against God nor rails against

men. Thus it is that the moral man lives out the even tenor of his life, calmly waiting for the appointment of God, whereas the vulgar person takes to dangerous courses, expecting the uncertain chances of luck.

The duties of universal obligation are five, and the moral qualities by which they are carried out are three. The duties are those between ruler and subject; between father and son; between husband and wife; between elder brother and younger; and those in the intercourse between friends. These are the five duties of universal regulation. Intelligence, moral character and courage: these are the three universally recognized moral qualities of man. . . .

The Emperor Wu and his brother were indeed eminently pious men. Now, true filial piety consists in successfully carrying out the unfinished work of our forefathers and transmitting their achievements to posterity. . . . The principle in the order of precedence in the ceremonies of worship in the ancestral temple is, in the first place, to arrange the members of the family according to descent. Ranks are next considered, in order to give recognition to the principle of social distinction. Services are next considered as a recognition of distinction in moral worth. In the general banquet, those below take precedence of those above in pledging the company, in order to show that consideration is shown to the meanest. In conclusion, a separate feast is given to the elders, in order to recognize the principle of seniority according to age. . . . If one only understood the meaning of the sacrifices to Heaven and Earth, and the significance of the services in ancestral worship, it would be the easiest thing to govern a nation (*Chung Yung*).

Whenever the Master saw a person in mourning, or in official robes, or one who was blind, he would at once rise from his seat, even though the other were his junior. . . . In his native village Confucius was simple and unassuming. He gave the impression of being no great speaker. In the ancestral temple and at Court he spoke fluently but with a certain reserve. At Court he spoke to the ministers of lower rank with frankness and affability. To those of higher rank he spoke quietly but with decision. In the presence of his Sovereign, he seemed full of awe, but at the same time grave and collected (*Analects*).

The Taoists often accused the Confucianists of hypocrisy. It is only too obvious that a scrupulous observance of the outer forms of right conduct may co-exist with cynicism and hardness of heart. Confucius himself would have admitted the Taoist charge that few people, even of the better sort, mean all that they say; that the son, for instance, may not feel as much reverence for the father as his external acts would seem to indicate. But it is a basic Confucian tenet that no one can continually perform certain acts as if they corresponded to his desires, without awakening those desires in his heart. However, there must be sincerity of motive, a persistent determination to discover and to *live* the truth. No action of any kind can have any enduring validity unless it be vitalized by the honest effort to realize some aspect of eternal truth.

It is only he, in the world, who possesses absolute truth who can get to the bottom of the law of his being. He who is able to get to the bottom of the law of his being will be able to get to the bottom of the law of being of other men. He will pass on to the knowledge of the laws of physical nature, and so will be able to influence the forces of creation of the Universe. He who can influence the forces of creation of the Universe is one with the Powers of the Universe. . . .

Truth means the realization of our being; and moral law means the law of our being. Truth is the beginning and end of existence. Without truth there is no existence. It is for this reason that the moral man values truth. Truth is not only the realization of our being: it is that by which things outside us have an existence. The realization of

our being is moral sense. The realization of things outside us is intellect. These, moral sense and intellect, are the powers or faculties of our being. They combine the inner or subjective and the outer or objective use of the power of the mind. Therefore with truth everything done is right. . . . All the institutions of human society and civilization—laws, customs and usages—have their origin in the divine moral law in man. They wait for the right man before they can be put into practice. Hence it is said: Unless there be highest moral power, the highest moral law cannot be realized. Wherefore the moral man, while honouring the greatness and power of moral nature, yet does not neglect inquiry and the pursuit of knowledge. While widening the extent of his knowledge, he yet seeks to attain the utmost accuracy in the minutest details. While seeking to understand the highest things, he yet lives a plain, ordinary life in accordance with the moral order (*Chung Yung*).

A man without charity in his heart—what has he to do with ceremonies? In all rites, simplicity is better than extravagance; in mourning for the dead, heartfelt sorrow is better than punctiliousness. . . . It has not been my lot to see a thoroughly virtuous man; could I see a man possessing honesty of soul, that would satisfy me. Is it possible there should be honesty of soul in one who pretends to have what he has not; who, when empty, pretends to be overflowing; who, when in want, pretends to be in affluence? (*Analects.*)

As has been suggested, the Chinese have stressed the importance of good form and grace in action, not only because politeness is, as Giles says, "an indispensable lubricant in the lesser dealings of life", but because it is a manifestation of the "harmonious proportion" which is a fundamental attribute of Universal Nature. An act, to be complete, must be beautiful as well as good and true. The greatest of the Greeks understood this law, and the Master Christ illustrated it at every moment of his life. It was, indeed, the principle upon which the institutions of chivalry were established; but the modern so-called Christian world has almost forgotten it. How many Christians to-day believe that courtesy is a divine attribute and not merely a "lubricant"?

Confucius, like Socrates, recommended the contemplation of beauty in nature and art, as a means towards the cultivation of the love of Beauty as a thing-in-itself. He was himself a profound student of poetry and music. His point of view in this matter may be illumined by meditation upon the table of *shaktis* or spiritual forces which is given in *The Secret Doctrine* (ed. 1888, I, 292-293). The "highest" of the six forces is called *mantrika-shakti*, "the force of letters, speech or music. . . . The influence of melody is one of its ordinary manifestations." Unless this *shakti* be actively present in consciousness, the creative force of universal Nature, "the light of the Logos", *Daiviprakriti*, cannot become fully manifest in the individual life.

Tzŭ Hsia asked, saying: What is the meaning of the passage in the Odes:

"What dimples in her witching smile!
What lovely eyes, clear white and black!
Simplicity sets off her ornaments"?

The Master replied: You must have a plain background before you can lay on the colours.

Rules of ceremony then require a background?

Ah! exclaimed the Master, would that my meaning were always thus well understood! (*Analects.*)

Pacific School of Religion

To make the thoughts sincere is to allow no self-deception, as when we hate a bad odour, or love that which is beautiful. This is called the enjoyment of the powers of the Self. Therefore, the Superior Man must be watchful over himself when he is alone (*The Great Learning*).

The life of the moral man is plain, and yet not unattractive; it is simple, and yet full of grace; it is easy, and yet methodical. He knows that accomplishment of great things consists in doing little things well. He knows that great effects are produced by little causes. He knows the evidence and reality of what cannot be perceived by the senses. Thus he is enabled to enter into the world of ideas and morals. . . . It is only the man with the most perfect divine moral nature who is able to combine in himself quickness of apprehension, intelligence, insight, and understanding: qualities necessary for the exercise of command; magnanimity, generosity, benignity and gentleness: qualities necessary for the exercise of patience; originality, energy, strength of character and determination: qualities necessary for the exercise of endurance; dignity, noble seriousness, order and regularity: qualities necessary for the exercise of self-respect; grace, method, delicacy and lucidity: *qualities necessary for the exercise of critical judgment.* . . . Such a man becomes an example and a statute for generations, and his words become laws. . . . It is only he who possesses absolute truth in the world who can create (*Chung Yung*).

Thus the disciple will permit no word or act "which is contrary to good taste and decency". Misunderstanding this constant emphasis upon etiquette and ceremony, occidental scholars have too often represented Confucius as a cold and pedantic fundamentalist, the supreme historical exemplar of formalism in life and morals. It is only fair to add that, with few exceptions, his Chinese followers, with their reiterated emphasis upon the dead-letter of the Confucian texts, have been largely responsible for many Western misinterpretations.

As has been suggested, Confucius was above all a mystic. He did not look at external things as real in themselves; he looked through them and within them, always seeking their essence. In the Confucian philosophy, the Unmanifested is ever present as the basis and cause of the manifested, and the sole *raison d'être* of the manifested is to embody and show forth the Unmanifested in the perfect beauty of its eternal "harmonious proportion".

The power of spiritual forces in the Universe—how active it is everywhere! Invisible to the eyes, and impalpable to the senses, it is inherent in all things, and nothing escapes its operation. It is a fact that there are these forces which make men in all countries fast and purify themselves, and with solemnity of dress institute services of sacrifice and religious worship. Like the rush of mighty waters, the presence of unseen Powers is felt: sometimes above us, sometimes around us. Such is the evidence of things invisible that it is impossible to doubt the spiritual nature of man. . . . The workings of Almighty God are soundless. There is nothing higher than that (*Chung Yung*).

STANLEY V. LADOW.

T·S·ACTIVITIES

REPORT OF THE ANNUAL CONVENTION OF THE THEOSOPHICAL SOCIETY

Morning Session

The Annual Convention of The Theosophical Society was called to order at 64, Washington Mews, New York, at 10.30 o'clock, on Saturday morning, April 25th, 1936, by Mr. Hargrove, Chairman of the Executive Committee, who served as Temporary Chairman of the Convention. A Committee on Credentials was appointed, consisting of Mr. H. B. Mitchell, Miss Perkins, and Miss Chickering, to confer and report at once.

Address of the Temporary Chairman

Mr. Hargrove: It is with peculiar gratitude and pleasure that I welcome you to another Convention of The Theosophical Society. It is always a privilege to do so, but, as we are human, there are times when the gratitude for being able to perform this function, is felt more than usual.

Invariably it is a matter of joy to see once more your many friendly, generous faces, but of course that is not the only reason for thanksgiving on these occasions. It was said by one great Master, "Where two or three are gathered together in my name, there am I in the midst of them," and there is no question, in the minds of some of us in any case, that, whether visibly or invisibly, we are overshadowed at our Conventions by those members of the Lodge, who from the earliest days of the Society, have steered its course through the rough seas of life; and this, to many of us, means a great deal.

The Theosophical Society has evolved to a point where, because of the devotion of its members—I will not say always the understanding of its members, but their undoubted devotion—they provide, when meeting in this way, an atmosphere which neutralizes sufficiently even the atmosphere of New York, thus making it possible for those great beings to bless this assembly, not from some remote distance in space, but in the closest and most intimate way. Therefore every additional Convention we are able to attend is for each and all of us an additional benediction.

The Report of the Committee on Credentials was next called for and pre-

sented. When this had been accepted and the Committee discharged, the permanent organization of the Convention was effected by the election of Mr. H. B. Mitchell, President of the New York Branch, as Permanent Chairman of the Convention, and Miss Perkins and Miss Chickering as Secretary and Assistant Secretary.

Address of the Chairman

The Chairman: I can but echo Mr. Hargrove's expression of thanks. It is with deep gratitude that I serve again as your Chairman.

What has been said of the sense one may have here of the close presence of the inner world, may serve to explain another feeling in which I think most of us must share. In the opening of these Conventions, time and its cycles seem for a moment to stand still: its divisions disappear—the divisions that sometimes seem to sever our own being, or else to imprison us, as though with bars through which we could look, but against which we press ourselves in vain. Past, present and future are in this moment as one, whole and complete; no more the mere fragments they too often seem; the wounds healed where they were torn apart. All that has been, here for a moment still is. All that we have felt as lost, here is again ours. Our great companions of the past are still with us. Each heart calls its own roll, and to each name there comes an answer, "Here". H.P.B. and Judge, and those who stood with them, faithful in life and death; Mr. Griscom, Mr. Johnston, Dr. Keightley; others whom death took in this last year. Again, in our hearts, we feel them with us, hear their voice and see their smile. Here too, in some sense that words do not adequately reflect, the goal that has gleamed for us all our life, far away, has drawn near. All we could never be, somehow is; and endless failure finds in it an end. For here, in this moment, when we meet in our Father's house about our Father's business, the inner and the outer worlds are one; and time and its cycles, which, like the beating of a heart, mark the ingoing and the outgoing of the spirit, have here, in that unity, their beginning, their middle and their end. Without moving is the travelling in this road; the end is wrapped in the beginning, and the Kingdom of the Heavens seems literally at hand.

Because of this, I think we see more clearly and truly at these Conventions than we usually succeed in seeing through the year. For in truth the inner world *is* one with the outer, as it here seems; our goal *is* within our reach; the Kingdom of the Heavens *is* at hand. But, in general, the moment of realization is but a moment in our consciousness. Then the cycles spread out from their nodes. The past is again past; its lessons to be reviewed and learned; its successes and its failures alike to be transformed into power. The future stretches on before us; our goal is again distant, to be reached only as step by step we travel the Way between. And the duty of the present is once more to fix the features of that Way upon mind and will,—to gain as clear an understanding as we can of what is required in order to pursue it.

It is a higher duty, and one upon which far more depends, than can easily be recognized by those who, ignorant of the origin of the Theosophical Move-

ment and of the function it was founded to fulfil, attempt to judge it by appearances or numbers. To such it must seem absurd to assume, as we constantly do, that the destinies of a race and civilization can turn upon the vision and fidelity of a few score simple people, gathered together in an old mews which improvement has passed by. Yet it is more absurd to assume that the importance of function is measurable by the mass or magnificence of the instrument. The safety of great ships may rest upon the fidelity of a lighthouse keeper on a lonely rock; and there is a power that comes from position, as well as that which is due to mass and force. A royal signature is not less potent because not written in the letters of an advertising poster; and the fraction of a turn of a micrometer screw between the fingers, can bring into the field of a telescope new worlds, millions of light years from those that had been seen before. The Karma, the destiny, of a race, as of an individual, depends upon such things as these illustrations suggest,—upon the direction of its life-forces, upon the lights which guide it, the laws that it makes sovereign and obeys, the worlds which it envisions, the ideals and desires it pictures and strives to attain. It is with these things that the Theosophical Movement is concerned, and our duty to-day is to deepen our understanding of them. It is of the utmost moment that we, who have been led to the Path, and shown its course as it climbs upward to the Gates of Gold, should keep clear in our minds the picture of its successive stages. We know, as the world does not, how desperate is the need for clear pictures of the Truth, and how vital and dynamic such pictures can be,—how magical are understanding and love.

The potency of pictures is too little considered. We cannot move a finger, the will cannot act, except upon some picture previously given us or conceived by our imagination. All growth and development are the progressive filling of astral moulds, the actualization of such pictures as the imagination forms; for our imagination is a facet of Kriyasakti, the great creative principle, and the forms it impresses upon the Astral Light have the power to draw to themselves substance and force, so that they materialize outwardly. Growth is always from within out, the thought preceding the act, the concept preceding its realization; and this whether the concept be true or false. If it be false, it creates monstrosities. But monstrosities *are* created, as witness the French and Russian revolutions, and the self-contradictory aberrations of politics nearer home. It has been rightly said that the French Revolution was due to the Encyclopedists far more than to the Jacobins; and that there is nothing that can prevent an idea, held firmly and desired with self-giving ardour, from working out the realization of its content for good or ill. That is the way life works, and that is why true understanding and devotion are the magical powers for good that they are,—why a nun's silent meditation in her cell may be more potent than any eloquence, broadcast over the whole world. If we, here to-day, can attain to true understanding of the Masters' will, can gain and hold a clear picture of our goal, or of the next steps upon our way toward it, above all if, having gained such understanding, we can give to it our whole-hearted love and obedience, we shall, by that inner work, be serving the Theosophical

Movement, the great Lodge of Masters, and the world in which we live, more effectively than by any outer means we could devise.

An analogy may help us. If we press our finger tips on the glass of the window pane, the mark we leave may not at first be noticeable. But as little by little dust accumulates upon it, or as the sun shines directly through it, the print is brought out clearly, showing every detail, every swirl and curve, in a pattern of light. It is the same with the imprint of our heart and mind upon the astral plane, which is the window glass of the world. The impression is scarcely noticeable until, for dust, we give the substance of ourselves, the ground-up stuff of our personality, thus remoulded on the image that has been formed within our souls. But then it stands forth clearly; and the effect is intensified a thousand times if, by virtue of our participation in the Theosophical Movement, we are in the direct path of the light radiating from the Lodge upon the world. Then the image that we treasure may be projected large upon the world, as a lantern throws a picture on the screen,—save that it is no longer merely a picture, merely a simulacrum of an ideal, but is itself real and living, vital and potent with the life and power of the spirit that conceived and nourished it. There is a profound truth behind the apocryphal story of the child Jesus moulding clay sparrows that rose and flew.

Such is the inner work of understanding, of love and of self-giving, which is the special work of the indrawing cycles, and which, in all cycles, is the special work of our Conventions, inasmuch as their primary object is to gain and to disseminate right understanding of the duties entrusted to us and of the Path we must follow.

Despite all that has been said in the last few years, upon the necessity of indrawal and upon what it must be expected to involve, it is doubtful if this phase of the cycle has been understood throughout the Society. It is apparently viewed very negatively, as though it were an interruption of the "real", effective, understandable work of the Movement. It is envisaged in terms of deprivation rather than of gain, in terms of loss of what we have had in the past,—loss of leaders, loss of teaching and guidance, loss of meetings and companionship, loss of the QUARTERLY, withdrawal of inspiration, help and support. In short, I think the prospect is regarded very much as one might look forward to a cold, empty, deserted house, through whose bare rooms we shall wander, lonely and desolate, where we used to be welcomed with love and cheer.

Indrawal may, indeed, involve any or all of the deprivations thus anticipated; but to see it in those terms is to see it falsely. It is to see it from below, not from above, and from the point of view of self-assumed failure (quite gratuitously assumed) instead of success; from the point of view of what is surrendered rather than of what is gained. When the Kingdom of Heaven was likened to a pearl of great price, which the merchant sold all that he had to obtain, among those who heard the parable there may have been some who saw in it nothing but the hell of parting with all that they had. The same occasion may bring either heaven or hell, according as we meet it from the one side or

the other. If the house is to be deserted by your family or friends, moving from the heat and hideous turmoil of the city to the cool quiet of the country, why do you assume that you are to be left behind? Please remember that you have been invited to go with them, and you remain to wander through deserted halls only if you so choose—only if you yourself prefer the crowds and confusion, the glare and noise, to the quiet of the hills and the wide horizons, across which drift the shadows of the clouds.

Why is it that the indrawing cycle is so misconceived? I think there are three contributory causes. There is, first, sheer laziness: the laziness that has grown used to things as they are and does not wish to change, and the laziness of mind that assumes as its own view, without bothering to examine or challenge it, the instinctive reactions of the lower nature, which never willingly surrenders itself and which shrinks from all sacrifice, no matter what may be gained of opportunity and achievement. Wherever we have permitted this to mislead us, we know what must be done to correct and clear our sight.

The second cause of confusion is, I think, a misinterpretation of the historical record, caused by our failure to remember that never before, in our civilization, has the Theosophical Movement been carried over into the indrawing cycle. Always in the past, the centre established in the last quarter of the century has had to be withdrawn, or has disintegrated, before the opening of the new, so that the Lodge has not heretofore had a centre in the world during the inbreathing cycle such as it has had in the outbreathing. The result of this has been that the currents of the inbreathing of spirit have largely passed over the world rather than through it, and the world itself has been much less affected by the inbreathing than by the outbreathing. This fact, perceived without being analyzed, can easily prompt the erroneous inference that the one cycle is less dynamic than the other. It is only in our own day, in the success that has carried our Movement over the end of the century and these thirty-six years into the new, that we can really observe the effect of the inbreathing when its currents draw through the world by virtue of a Lodge centre having been maintained in it.

The third factor might be considered as the reverse aspect of the second; for as the failure of the Movement in the past prevented the indrawing currents from manifesting their full effects in the world, so now the success of the Movement in entering new ground since the beginning of the century, has overlaid the normal, major cycle of indrawal, with a secondary, minor cycle of outgiving, whose effects, experienced close at hand, have not been distinguished, by many of our members, from those of the main cycle upon which they have been superposed. An advancing wave has obscured a receding tide.

To understand either cycle it is necessary to remember that the object of giving out is to draw in. It has been said that so far as ultimate and infinite purposes can be set forth in the terms of our finite speech, the object of manifestation, the reason for the emergence of the visible universe from Pralaya, is the evolution of self-consciousness and the lifting of it from lower to higher levels. The universe comes forth that it may go back enriched; and because

Being is one, this great cycle is mirrored in endless lesser cycles of outgoing and return. Thus the outgoing from the Lodge, the sending of its messenger into the world with new teaching of the Way, has for its object the lifting of the consciousness of the world, the guidance of human evolution, and, in particular, the drawing up to union with the Lodge (in spiritual consciousness and chêlaship) of such individuals in the world as respond to the teaching and appeal. The outgoing is not an end in itself, but has an aim beyond itself to which it is but a means,—an aim that can be realized only through the indrawing.

It is like the spring-time plowing of the soil and sowing of seed, whose object is the harvesting of a crop. Or it has been likened to fishermen casting a net into the sea, in order to draw it in with its catch. Heretofore the net has broken as it was drawn in, and so has come up empty, the aim and purpose of the outgoing having been defeated by the failure of the indrawing. But with us, so far, the net has held.

Another simile that has been used is the way water may be drawn up in a tube by the indrawing of the breath—provided always that the lower end of the tube be kept beneath the surface of the water. The coming of the Lodge Messenger in the outgoing cycle brings the tube down into the world, and if it can be maintained there in the inbreathing cycle, the water will follow the indrawing breath. But in the past, the centre in the world could not be maintained; the tube was not kept beneath the surface, and the currents of the inbreathing swept over and not through the world. That is one reason why, as we saw, the indrawing cycle has had so negative an aspect in common thought. In the past it *has* been negative, in that outer effects have been small. But with us, because the centre was maintained, the effects have been experienced directly in the manifest world about us, and whether we have heretofore done so or not, we can to-day see those effects for what they are, and read in them the evidence of the tremendous, dynamic potency of the inner forces with which our Movement deals.

But first it will be well to broaden our thought of cyclic law by approaching it from a standpoint that is both less material and less abstract than that which is commonly taken. Theosophy teaches us that everything that is, is living. Behind all phenomena, of every kind, there are vital phenomena; and this must be as true of cyclic phenomena as of all else. Behind and explaining them must be individual life and consciousness. This has been recognized by medical science in its study of diseases that have a recurring period, such as the chills and fever of malaria, the periodicity having been traced to the life cycle of the germ. It is instructive to think similarly of the outbreathing and inbreathing of spiritual force in terms of the cycle of human lives.

There is first the coming of the Lodge Messenger, which, as H.P.B. told us, takes place in the last quarter of each century. He comes, either alone or with a small group, to bring the Lodge teaching anew to the world, and to give what he can of Lodge force and inspiration to such as will receive it. He does not do this, any more than the husbandman sows seed, as an end in itself. He does it for the purpose of growing a crop; and therefore, so far as conditions

permit the Lodge Messenger to do openly the work for which he comes, we find him in general drawing around him a group of students or disciples, whom he seeks to kindle to the ideals of the Lodge and to awaken to the realities of the inner life. In so far as he thus succeeds in inspiring his pupils, his giving out of the Lodge teaching has the result of inducing, as its response, a secondary, indrawing current, rising from the world toward the Lodge, which is constituted by the aspiration and effort of those whose aim is chêlaship. Throughout his life or mission, the Lodge Messenger does what he can to direct and strengthen this induced, indrawing current, and when the time comes that he must die, or be withdrawn, the question as to whether the Movement can continue turns upon whether this secondary current has reached its goal in the attainment of chêlaship by one or more of the Messenger's students. If chêlaship has not been attained, if the inner life and perceptions of the disciples remain dependent upon the constant stimulus and correction of the Messenger's presence, then his withdrawal of necessity leaves the outer centre without foundation or link with the Lodge, so that it must disintegrate, or, worse, be perverted to lower aims that may be the very opposite of the purposes of the Lodge. We have seen this happen again and again. It is illustrated, in greater or less degree, in the history of every exoteric religious movement. Once the founder (or the primary group who worked with him) had been withdrawn, the direct link with the Lodge was broken, and the inner vision of those who remained was unable to distinguish between spiritual truth and the psychic, upside-down reflection of reality. Or else their lack of purification, their unconquered desires, their failure in understanding or in selflessness, the smallness of their real love for the ideals they professed, all combined to erase the founder's teaching and to cause the substitution of something wholly foreign to it. Again and again this has been the fate of the Theosophical Movement.

But if the Messenger succeed in inspiring his students to the point where they so work upon themselves as to gain a footing in the inner world and an inner life of their own, weaned from dependence upon the Messenger's presence, if, in other words, real chêlaship be developed from among his students, so that one or more of them has established independent, individual connection with the Lodge, then by that fact a new link is formed between the world and the Lodge, which remains despite the Messenger's withdrawal. That was the meaning of H.P.B.'s dying message: "Keep the link unbroken". Through the line of W. Q. Judge, it *was* kept unbroken, by the rebirth, in the world, of love and chêlaship.

Love, we have been told, is the power that moves the world. It cannot exist and give no sign. When it is reborn in the world, and rises to consciousness of itself and of the Lodge, it must straightway begin to work the works of love. What then immediately happens is described in *Light on the Path:*

> In some confused and blurred manner the news that there is knowledge and a beneficent power which teaches, is carried to as many men as will listen to it. No disciple can cross the threshold without communicating this news, and placing it on record in

some fashion or other. He stands horror-struck at the imperfect and unprepared manner in which he has done this; and then comes the desire to do it well, and with the desire thus to help others comes the power.

Thus the sequence of the cyclic phases, in terms of individual lives, becomes clear. If the Lodge Messenger, and those who may have come with him from the Lodge, be successful in their outgiving, it kindles in their pupils an induced, indrawing current of aspiration, flowing from the world back toward the Lodge; and if, in its turn, this current be successful in reaching its goal, it results immediately in a new outgoing,—a new outbreathing cycle, established by the new chêlaship, being thus superposed upon the indrawing phase of the primary cycle.

This is what we can trace in our own Movement following the turn of the primary cycle in 1898 to 1900; and again, something more than a decade later, in 1911, when, once more, buried love came to rebirth and consciousness, and renewed again, just twenty-five years ago, an outgiving cycle of Lodge force and teaching. It is well that we should understand clearly this relation between cyclic law and individual lives, that it may bring home to us the truth that the continuance of the Theosophical Movement depends not upon some abstraction, but upon our own individual lives and effort,—upon *your* success with yourself, upon whether *you* care enough that a Lodge centre should be maintained in the outer, Western world, and the teaching of H.P.B. and Judge, and the others to whom we owe so much, be preserved as living teaching of a living truth. It must be in individual hearts that chêlaship is kept: not in masses nor abstractions, but in individuals.

To attain to chêlaship is to attain to union with the Lodge. Therefore, so long as Lodge chêlas are in the world, the Lodge has a centre in the world, a fulcrum for its lever, or, in the simile used before, the end of the tube is kept in the water, and the inbreathing, instead of passing over the surface, passes through the water, agitating it and lifting it up in the tube. What would this mean in the world about us? What theoretical differences should we expect to observe between this condition, as existing in our own time, and the conditions in past centuries?

In the first place, where before there had been but one current, there would now be two. The dead weight of materialism, which in the past would not have been outwardly opposed in that phase of the cycle, would, through the success of the Movement, now be met by a rising current setting in the opposite direction. Like the meeting of two opposing tides, this would cause conflict and tumultuous waves and tide-rips, and confusion of cross currents,—such as we can observe in the East River at Hell Gate where the tides meet. Unopposed, the dead weight of things pressed man down deeper and deeper into matter, into the dominance of material comforts and material aims and the consequent slow poisoning of his spiritual nature, without its action being particularly noticed, or men being roused to recognition of their danger. But when met by an opposite current, setting away from the world to the Lodge, away from softness and ease, and sloth and selfishness, toward service and

sacrifice and self-giving, then the true nature of each is revealed by contrast with the other, and choice is forced. We should then expect to see sharp conflict in the world, the head-on collision of opposing forces, and men being roughly awakened to the necessity of choosing their part and throwing themselves into the one current or the other.

Second, we should expect to see, corresponding to the rising of the water in the tube, a recrudescence and resurrection of the buried spiritual element in man and the world, an uprising in individuals of the essential spirit that leads to chêlaship, the spirit that sacrifices self to loyalty.

Now let us ask ourselves what it is, in actual fact, that the world reveals in these last twenty-five years from 1911 to 1936, and how the facts compare with the theory. Almost immediately the World War breaks forth, spreading more widely over the world than any previous conflict that history records. There is direct, head-on collision; and from it all sorts of tide-rips and cross currents. The overthrow of Russia; the tyranny of Bolshevism; the failure in final perseverance that permitted the Armistice—the failure to win the war; the reaction to sentimental pacifism, to empty abstractions and the psychic delusions of self-determinism and democracy, and the rule of the lowest instead of the best; the insane assumption that talk could take the place of force. There is inflation and depression; the collapse of the American system; the revulsion from democracy and the establishment of dictatorships, the edicts of men or of mobs taking the place of law. And now, the cold-blooded murder of a whole people in order to loot its land. This is what the world actually shows us of these twenty-five years.

But, rising up above the world, in the misery and carnage of the World War, we see supreme heroism and self-giving. We see men lifted far above the levels on which they ordinarily lived. We see their deaths placing them on the path to chêlaship, to which, in their next life, they may be reborn.

Is there difference between what theory indicates and what the facts reveal? And does indrawal still seem something negative and dull, the absence of driving force and action?

When, thinking it interesting, I spoke of this parallel to one of my fellow members, he said with a smile: "You will not help the Movement or the Society if you make it appear that they are responsible for all the woes of the world in these last twenty-five years!" I am not making the Society responsible for the woes of the world, nor for its evil. I am presenting the success of the Movement as responsible for enabling the great Lodge of Masters to do more, than at similar times in the past, to combat that evil by awakening men to some vision of it and some revulsion against it. It is not a "woe" that man should be aroused to fight evils that grew strong while he yielded to them, and which have been steadily poisoning him. The evil is in the evil, not in the resisting of it.

On this point let us call upon the witness of medical science, as last year we listened to physical science. We shall not be interested in the sayings of the little men, the doctors who want a fashionable practice and coddle you

and send you to bed or to Florida, or who wish to remove everything they hope may be removable among your interior organs, so that they may gratify their curiosity and charge you for it. We shall ask the testimony of real scientists, of those who have given themselves to the study of man's whole nature, and who have been one-pointed and self-sacrificing in their search for truth, even though they have used utterly illegitimate methods, involving the monstrous cruelties of vivisection and animal experimentation. Such testimony we can find in Dr. Carrel's book, *Man, the Unknown*.

Man, to Dr. Carrel, is a unit; behind all his aspects, man himself is one, and thinks and acts and lives with the whole of himself. Only as he energizes and calls into play all his forces, all his organs, only as he actualizes his full potentialities, can any one of his activities reach its maximum efficiency, and he himself escape degeneration. He rots in ease. His whole organism was made for the overcoming of difficulties, the lifting of weights, the conquering of his environment and of himself. Man is not outside the universe but a part of it, a part of the Divine Purpose, for existence is not a purposeless thing. The great sweep of evolution is designed to lift all being to a higher consciousness, to transform what is, into what is to be; and man is part of this. He has real work to do, real weights to lift, and he is not healthy, as no being is healthy, when he is not performing the function for which he is designed. Mind, body and character all need hardship, struggle, uneven conditions, sleeplessness and hunger and thirst and cold, effort to the limit of his strength, the denial of his appetites and passions. And all of this he seeks to escape, and very largely succeeds in escaping, through the control that modern physical science has given him over the conditions of his life,—his heated and cooled houses, his delicatessen shops, his ready-made clothes, his regular hours of sleep, the low grade of intelligence demanded in his daily routine, the constant putting of mere quantity before quality.

The triumph of physical science, Dr. Carrel shows, has thus wrought the degeneracy of man. Every advance in man's power to control his environment has been prostituted to the indulgence of his appetites and to material ease. Looking back over past civilizations it is noteworthy that whenever natural conditions did not impose hunger and hardship upon man, he imposed them upon himself. Fasting has been prescribed in all the great religions, and rigorous self-discipline and the subordination of the body to the will, were in the very foundation of the chivalric code. In tournament as in battle, the knight was called to jeopardize his life and to spend himself to the utmost limit of his strength. As compression gives spring, so self-discipline yields creative power, and the marvellous flowering of Gothic art is the offspring of man's firmer hold upon himself. It is in to-day's utter rejection of the ideals of self-discipline and self-spending, in the modern revolt against all restraints upon appetite and self-indulgence, that such students of man as Dr. Carrel find the gravest danger to the race. The conclusion Dr. Carrel points out is inescapable: all the sciences of man unite in giving the same testimony to his needs as does religion. Whether we view man from the physiological or the psychological side—above

all if we strive to see him as a whole—we are forced to recognize that the ease and safety, which he is for ever seeking, work to his undoing; and a civilization, such as that of to-day, based upon such unworthy desires, must in the end destroy him. It has grown up without thought or plan or recognition of what must be its effect upon man's nature and development and ultimate happiness. In actual fact it is destructive of all three.

The crying need of our times, as Dr. Carrel sees it, is therefore twofold: First, that man should rouse himself to the facts of his own being, and again lay discipline upon himself, resolutely imposing upon himself harder conditions that will demand and develop all his powers. Here Dr. Carrel, all unconsciously, echoes back to us *Light on the Path*, "Kill out desire of comfort".

The second great need is for those who can guide the world and civilization in the light of a knowledge of man's whole nature, the sum total of his potentialities. And here, though again he does not know it, Dr. Carrel joins in the prayer that is never absent from our hearts, that some how, some way, we may evoke "God-instructed men" to guide us,—that Adept Kings may come again to earth, the representatives of the great Lodge of Masters.

So much for the past. We look forward now to the future, trying to apply what we have learned. What lies ahead?

Indrawal, surely; but indrawal should now mean to us something more and other than it appears to such as have approached it negatively. Whether there can be continuance of outgiving must depend upon whether love and chêlaship can be brought anew to self-consciousness and rebirth. But whether there be outgoing or not—continuance of the QUARTERLY, meetings, conventions, or not—there must surely be ingoing, deeper and deeper into our own being. Whether or not we continue to talk and to write, we shall certainly have to *be;* and we can benefit the Movement through talking only as we first become what we wish to talk about. We must be honest above all, and distinguish between what we know and what we have heard. Theosophy was not given us in the outbreathing cycle merely to preach to some one else. It was given us to be applied, to be lived and proved in our own lives. That is the work of the indrawing cycle—to draw the teaching in. We have received the teaching. We need no more. We need to live what we have. Gravely let us recognize and accept the destiny to which we are called.

Perhaps we are of different ages in the inner life, and perhaps different similes should be used for these differing conditions. If our elders withdraw, leaving us here, perhaps it is like a mother who, having placed her child upon his feet, withdraws her hands that he may stand alone, and come to her, walking by himself. Or perhaps it may be as the Black Prince was left by his father to win his battle and his spurs alone. But whatever simile we use, if it be a true simile, it will show us that, with the indrawing, we are not come to some pause or suppression of our great adventure, but rather to the moment of proof for which all our past has been preparation, all our teaching designed,—the point at which Theosophy and our own manhood alike come to their test. For from whatever standpoint we approach it, indrawal means that we go in to greater

intensity of force, of responsibility, of opportunity; that the infant must become the child, the child the man, and the man be faced with the sharp cleavage between the world and the Lodge, between what he has been and the fulness of the stature of what it is open to him to become.

For sixty-one years we in the Society have been taught and guided. What is the result? Where are those whose lives have been transformed, as Theosophy tells us its disciplines do transform those who follow them? Where are those who can speak of these things "with authority", as one who has proved them? It is the answer to those questions, not more teaching, that the world needs.

The great Lodge does not call us to ease, to comfort, to soft lives, in which even science now sees men must degenerate and rot. It calls us, it was said here last year, as Garibaldi called for men, offering them toil and privation, hunger and thirst, hardship, suffering and death, that a Cause may prevail. But where, for Garibaldi's men, all this was to be where men could see it, we must remember that in our work none of it should show at all. We are not to be tossed about by the turmoil and the conflict; we are to still them by taking the shock, unmoved, upon ourselves. What else is the meaning of the "Guardian Wall", of which the chêla aspires to be a part?

More and more our work must be inner work,—such work as I spoke of at the beginning: the work of meditation, of forming and holding clear-cut pictures of our ideal, and above all the work of giving ourselves wholly and completely to what we profess to love and serve. We have to give *all*. It is only at the limit of our being, only when, and where, we have done our own utmost, only at the frontiers of ourselves, that we can come into contact with what is beyond ourselves, and so can be aided by power higher than our own to grow into something greater than we have been. Half measures must of their very nature fail. Not taking us to our own limits, they cannot possibly take us beyond them; and it is beyond them that our goal is set.

No man is ever left without the light he needs, save as he blinds himself. But until the need comes, though the light is there it means little to us. From our childhood we have read the words of counsel that we have now to follow. Nowhere is there more compelling, moving counsel for the indrawing than the prayer of the great Christian Master at the end of his mission, recorded in the 17th chapter of St. John: "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me." Let us read it again, taking it now to ourselves, and praying for the grace of such final perseverance as may turn all lukewarmness or half measures into whole-hearted and complete self-giving. Then, and then only, can come the fulfilment of the promise and the teaching, and life and death be alike transformed for us. It is there, at the extreme frontiers of their being, that the Master awaits his chêlas.

After due authorization, the Chairman next appointed the following committees:

Committee on Resolutions: Mr. Hargrove, Dr. Torrey, Mr. Auchincloss.

Committee on Letters of Greeting: Mr. J. F. B. Mitchell, Mr. Kobbé, Mr. A. González Jiménez.

Committee on Nominations: Mr. Miller, Mr. LaDow, Dr. Hohnstedt.

The report of the Secretary T. S. was then called for.

Report of the Secretary T. S.

Miss Perkins: I have the honour to submit the following Report; and, in so doing, would remind you that our Branches are holding special meetings for the purpose of taking active part in the proceedings here to-day, drawing near in their hearts, to give and to receive.

Branch Activities

Reporting for the Cincinnati Branch, Miss Hohnstedt writes: "*The Great Upanishads*, by Charles Johnston, has proved a very inspiring study. Our members are taking an entirely different attitude toward the problems they daily face; all feel the seriousness of our obligation to preserve at least a nucleus, for the use of the coming Messenger." The members of Hope Branch, in Providence, Mrs. Rose says,—"Express their gratitude for the strength that even a little knowledge of Theosophy brings, and all are trying to 'do something about it'." Of the Middletown Branch, the Secretary, Mrs. Pierce tells us: "This year the homes of the majority of us were visited by death; the first to go was our beloved member, Mrs. Roberts, who is sorely missed. But these losses have drawn our little band into closer union, and the winter's meetings have been of great help to us all." In his report for the Pacific Branch of Los Angeles, Mr. Box outlines a method of study which it may be helpful to quote: "Our aims and effort have been, to grasp clearly, as applying to our present and future lives, the teaching that is still being so generously given us. At the opening meeting, our first thought was of that 'anything but soft' letter quoted in the April, 1935, 'Screen', with its wellnigh scathing but timely and well-deserved admonitions. The 1935 Convention Report was considered for several meetings, until not only the Chairman's address but every speech and paper, resounded for us with the call to 'empty' ourselves of 'softness', as being opposed to virility and to the *virtuous heroism* that is its higher opposite. So we became more *conscious*, inwardly as well as outwardly, of events and things as they occur; and instead of merely looking on and mentally measuring them, we have tried to discover what great Nature herself would have us be at this time. The pruning that there is to do, 'down to the root', is evidently not so much of the Movement as of ourselves,—so that we may spring up again, to blossom and bear the fruit of the soul itself, in the full sunlight of the Lodge. Next we turned to Mr. Charles Johnston's 'Christianity and War'; and from this to 'War Seen from Within', printed in the Quarterly for January, 1915, when the outnumbered French and English and Belgians were holding back the whole German army. This gave us a glimpse of the fighting we must do within ourselves, in our pruning." Speaking of the meetings of the Virya

Branch, Denver, its Secretary, Miss Mary Kent Wallace, says: "A broad range of material is brought in for analysis according to theosophic principles. The Branch has also used Mr. Griscom's 'Letters to Students' and 'Elementary Articles', selected articles from the QUARTERLY, which has been much missed in the last months, and recent Reports of the New York Branch: all of which have formed the background of discussion, and have reinforced the desire to make the teachings effective in conduct and character."

Of Branches in England, the one at Gateshead is, Mr. Ward says, "most appreciative of the help given by neighbouring Branches". Reporting for the Newcastle Branch, its Secretary, Mrs. Cassidy, writes, "Our studies have included reports of the New York Branch meetings (much appreciated), articles in the QUARTERLY on Jeanne d'Arc and on the French Revolution, for a better understanding of France; also the 1935 Convention Report, which was illumined by the impressions of three members, who, having been present, were able to make their fellows feel as if they, too, had been there." The Norfolk Branch, consisting of members widely separated, has developed, for the conduct of its "correspondence-meetings", a comprehensive plan which enlists the participation of each one. The Secretary, Mrs. Graves, reports: "I think the most noteworthy thing about our year's work has been an increasing realization of the intimate connection that Theosophy has with the world to-day, the importance of the theosophic life and its increasing influence in world affairs,—as is shown by the intense desire of our members to discover how the teaching we receive can be used for good, in the troubled and dark days through which we are passing. We are immensely grateful for the help we receive from the Reports of the New York meetings—the first one for this year is so encouraging, showing how much is within our power, how great the possibilities for us if we live the life with devotion, humility, and faith." "The meetings of the South Shields Branch," Mr. Mackey writes, "reveal a unity of purpose in the search for Truth; and as a body, we seem to be slowly moving forward to a better understanding of the inner aspects of Theosophy." After reporting on the work of the Whitley Bay Branch, the Secretary, Mrs. Ross, adds: "We were all delighted to receive the season's first Report of the New York Branch meetings. We look forward to these Reports eagerly; everyone appreciates them and bids me thank those who make it possible for us to have them."

The Arvika Branch, strengthened by the return of Mr. Emanuel Jonsson, has been very active. Mrs. Fjaestad writes: "We greatly enjoy our T. S. work, and are very grateful that we ever came to know of Theosophy. We have been studying the New York Reports and translations of QUARTERLY articles; discussion always follows, and our President, who is a serious student, conducts this ably." The Branch in Czecho-Slovakia has, naturally, given special study to the last Convention Report, as two of its officers participated in that gathering. "The temporary suspension of the QUARTERLY confronted us", the Secretary writes, "with urgent need to become worthier to get inspiration. We have surveyed the tests that came, in 1914 and 1923, of our ability to recog-

nize the application of theosophical principles; and now, facing another real test, we are endeavouring to remain aware of the tremendous fact that the little decisions, made from moment to moment in our individual hearts, will have far-reaching effect,—for it was said in the 'Screen' of January, 1916, that the thinking of the humblest member has unlimited power back of it when it is in harmony with the thought of Masters. We have learned to appreciate the THEOSOPHICAL QUARTERLY from the depths of our hearts, and have become more fully aware of our indebtedness to its editors and their collaborators." In the Oslo Branch the subject of indrawal was considered as a necessary response to cyclic law, and the annual address of the Chairman, Mr. Henning Dahl, placed special emphasis on the responsibility of each individual member to prepare himself to be a faithful representative of the heart of the Movement when its activities are withdrawn from outer avenues, and concentrated inwardly. Reporting for the Toronto Branch, Mr. Albert J. Harris says that interest in their studies has been exceedingly well maintained, and that the sincerity of members is very manifest. The new Secretary of the Venezuela Branch, Miss Reyes, reports: "The Branch selected for its study articles about war and discipleship, the addresses of the 1935 Convention, and the Reports of the New York Branch meetings. We tried through this study to help the world to see the true meaning of war, and, above all, to strengthen our aspiration toward the Masters."

The European Branches still follow the request made by the Executive Committee in 1929, and contribute to some Allied Relief Fund the amount formerly paid to the Society in dues. The gift is accompanied by the explanation that it is prompted by official action of the Society, and the acknowledgments received show that the Society's position and standards have thus been widely disseminated. Ever since 1929, the Society has received, from one of its members, a special donation that amply covers the sum so diverted, and thus the Treasury has not suffered.

Book Department

This Department, which is wholly self-supporting, is quietly carrying out the purpose for which it was established by Mr. Clement A. Griscom, not long after he had issued the first number of the QUARTERLY,—that purpose being, the publication and sale of a few books which should represent the ideals and standards of the Movement, in order that, through them, seekers for Truth might be led to discover the Society. Additional books will be issued whenever required to serve this end. Meantime there is continued demand for those we have. This is both surprising and gratifying, since our books are never advertised nor offered for sale through the book-shops,—knowledge of them being disseminated by those who have found them of value.

Theosophical Quarterly

As we know, circumstances made it impossible for the Editors to publish more than two numbers of our magazine this year,—and subscribers were promptly notified that all subscription dates had been set ahead six months.

Hearty approval was expressed by our subscribers; many took occasion to testify to their high estimate of the QUARTERLY and its profound influence upon their lives. Subsequent letters told of having turned, "in the six months of silence", to the back numbers of the magazine, and how the writers had discovered there material of great practical value, sufficient for years of study and experimentation. It has been possible to arrange for continuance of the world-wide distribution of the magazine to leading libraries; also the member who originated the limited edition on so-called "imperishable rag paper", has continued ever since to defray its cost, that it may be perpetuated in selected libraries.

Secretary's Office

In deference to repeated requests from members who constantly share the work of this Office, I shall not mention their names, but would gratefully acknowledge assistance from a number who count it a privilege to put their time and skill at the disposition of the Society, in any capacity whatsoever. This was preëminently the attitude of a member whose death, a few weeks ago, is deeply felt by those who had the good fortune to know her and to work with her. I refer to Miss Theodora Dodge. Her contributions to our magazine under several pen-names, were highly distinctive, and her literary gifts were always at the service of the Society in a variety of other ways,—one being the preparation, from Miss Chickering's shorthand notes, of the condensed Reports of the New York Branch meetings. Her handling of this material faithfully presented both the thought of the speakers and the pervading spirit of the meetings.

As to the small "travelling library": no fee is assessed for the loan of books, and if payment of carriage charges would be burdensome, that can be arranged. Why wait, year after year, for the chance to read early numbers of the QUARTERLY, or some oft-quoted book? Why not make early use of this library? It includes books that will help the inquirer to discover what Theosophy is; it also offers the QUARTERLY issues containing Mr. Griscom's "Elementary Articles", and his "Letters to Students", in which problems that confront the aspirant for discipleship are discussed with the forceful clarity and sympathetic understanding that characterized his approach to the right conduct of life. For any public library frequented by readers interested in such literature, we can supply the QUARTERLY and a few books on Theosophy, from a special fund. European and American members are invited to inform the Secretary whenever they discover a library in which our magazine and books might be useful.

There are no problems or dissensions within the Society to be reported. This is surely due, in part, to the closer bonds between members, formed by their recognition of the battle in which the Movement is engaged and their desire to participate. Another factor is the incessant watchfulness of our older members who were so closely associated with Mr. Judge. Guided by experience and theosophic principles, they discern any maladjustment or un-

due emphasis that may be creeping into T. S. activities, and promptly indicate how the balance may be restored, and how the workers may again make their full contribution to the Cause. With them "the Work", its honour, its needs, its claims, is an ever-present and controlling criterion. Thus, as I suggested last year, we who have the great good fortune to be apprenticed to these trained workmen, are privileged to serve the Movement as lesser links in the hierarchical chain. So, to the heartfelt gratitude expressed in the messages from our Branches and our isolated members, I beg to add my own, which also goes very deep; and on behalf of us all, I ask those older members to believe that we intend to turn our words into deeds.

Respectfully submitted,

Isabel E. Perkins,

Secretary, The Theosophical Society.

This report having been accepted with the unanimous thanks of the Convention to the Secretary and to the Secretary's helpers, the report of the Executive Committee was next called for.

Report of the Executive Committee

Mr. Hargrove: Miss Perkins, in what she has just read to us, covered admirably the outer activities of the Society during the past year. It is only fitting, in any case, considering the indrawal now taking place, that the report of the Executive Committee should become more and more concerned with inner things.

It may be interesting to note, however, in connection with what Professor Mitchell was saying, that at the end of the eighteenth century, after the failure of the Movement—which of course is a very different situation from that which exists to-day—the Comte de Saint-Germain did everything possible to shut down all the Lodges and semi-occult fraternities which had been brought into existence as the result of the work of Saint-Martin, Mesmer, Cagliostro, Pasqually and others,—not only to shut them down, but to destroy their records. This is the occult tradition, the truth of which is confirmed, unwittingly, by the exhaustive historical labours of Auguste Viatte and others in France, and by the failure of innumerable pseudo-occultists to find records the discovery of which would have enabled them to pose as the direct heirs of the eighteenth-century Movement. Saint-Germain, foreseeing this danger, and determined to prevent the evil which would have resulted, used all his authority and power to remove the last trace of activities for which he, originally, had been responsible, but which had been turned into channels leading to the Black instead of to the White Lodge. That, however, is incidental,—a parenthesis. Now for my main subject.

Professor Mitchell made it very clear that indrawal is not a negative process. If it is real indrawal, it is intensely positive. He made it clear also that the real work, the creative work at any period, whether of indrawal or of expansion, is done on the plane of thought, imagination, aspiration, devotion. Thoughts are things, and what is and will be of primary importance is that every member

try to follow what the Buddha called the Noble Eightfold Path, including right thought, right aspiration, right understanding. Devotion alone is not enough. If devotion does not result in understanding, it is not real devotion, and we ought to face that fact, because he who loses his opportunity now to gain understanding, perhaps imagining that in some future life he will be better qualified for that sort of labour, is deceiving himself. It is now or never. He must work for it now, for otherwise he will earn no chance in the future to gain it. And understanding is of supreme importance. A man could be struck dumb to-morrow, and yet could be a great creative centre in the world if he knew how to think, how to meditate,—not necessarily in some exalted sense, with Kundalini and other mystic powers functioning, but straight, clear-cut thinking about the rights and wrongs and meaning of life, and the principles of Theosophy. Far greater, of course, would be his influence for good if love were to inspire and clothe his understanding,—love of his Master, uniting him to his Master's purpose and power.

However, no matter how complete the indrawal, members will still have an outer mission. Each one must find his own vocation for himself, though, generally speaking, every member should be able to do something toward meeting what is obviously the world's greatest need,—religion; for it is the tragedy of the world to-day that it has no religion, no belief in a spiritual world more real than earth, no belief in evolution as divinely supervised and guided, no vision of anything worth while, worth striving for, beyond material prosperity and freedom from pain. We must saturate ourselves with the horror of this condition if we are to work with ardour for its removal. Desperate, in very truth, is the world's need,—and therefore the need of the Masters, seeing that they must work through such as ourselves, through faulty human agencies (and so few even of these!), for the enlightenment of those many millions whose souls cry piteously for help, while their personalities, lost, without knowing it, in the fog of "progress", look to economic panaceas and the false lights of science, to lead them to a Promised Land. Read books by the generation which has come to manhood since the Great War, and you will find religion of any kind treated as unworthy of discussion—lumped with antimacassars and wax flowers as food for cynicism, or as evidence of a more enlightened present.

Experience should have proved by this time that Theosophy is for the very few. At one time the Adyar Society claimed a membership of from twenty to thirty thousand, and we can see from them what happens when a mob is brought into touch with divine Truth: they pervert it, drag it down to their own level, see "spirituality" in psychic experience, worship a mob-leader like Mrs. Besant and a charlatan like "Bishop" Leadbeater. No: Theosophy is for the very few. But there is the whole world to be helped, and we, who were born in the West, are responsible first for everything we can do on behalf of those among whom we live and who speak our own language.

Nominally, Christianity is the religion of our world. Our ancestors, for many hundreds of years, were brought up in that faith. Its terminology has been

incorporated in all European languages. The most ignorant have at least heard of Christ. Yet actually, as we know, Christianity to-day is either rejected or seriously misunderstood; and because students of Theosophy have been given the clue to an understanding of all the great exoteric religions, and because Christianity clearly *ought* to be, and must in time become, in truth and in fact, the religion of the Western peoples,—part, in any case, of the outer mission of our members will be to bring the light and fire of Theosophy into Christian worship. As Master K. H. wrote many years ago: "You can do immense good by helping to give the Western nations a secure basis upon which to reconstruct their crumbling faith."

There are those, as all of us know, who will not accept religious truth of any kind, simply because, to do so, would threaten their own self-indulgence: their minds are closed. For a very different reason the minds of many of the clergy are closed, that is, by caste arrogance: they, as it were, are professionals, and they consider it their function to teach laymen,—not to allow the layman to imagine that he can teach them anything about religion. To be fair, the clergy are not exceptional in this, for in all professional ranks you find the same attitude. It was noticeable among some Old Army men during the Great War.

On the other hand there are multitudes whose minds are open, and who are not satisfied with what they now have. A warning at this point: never attack, never criticize, for that is the worst of all methods to bring men to the truth. Work with the grain of the wood, not against it. Apart from that, do not risk upsetting what little faith people may now have; to do that would be a crime. Even a mistaken or crude faith is better than none. We must take people where we find them. We must become "fishers of men".

From the beginning men have interpreted the teaching of great founders of religions to suit themselves,—to suit their prejudices, preferences, and the evil or selfish or lazy or timid pattern of their lives. They have not sought the truth; they have sought what they wanted—the easy way, and justification for their weaknesses. Compare the Taoists of to-day with the teachings of Lao-tsze: what a gulf! And the gulf is almost as great between the teachings of Christ and those of the various churches,—all of them claiming to represent his doctrine, and all of them, in one way or another, misrepresenting it lamentably.

In what ways misrepresenting it? We need not, for the present, concern ourselves with Roman Catholicism, if only because no direct action with them would be possible: they are too deeply intrenched to be affected by Theosophy except "atmospherically", unconsciously. Among Protestants, one way in which Christ's teachings are most seriously misrepresented lies in the tendency to think of him as "ascended into heaven" with the inference that his work is done, that he suffers no more. The hymns commonly sung at Easter and Ascensiontide—many of which are supremely beautiful—unfortunately emphasize this misunderstanding: "All his woes are over now, And the passion that he bore; sin and pain can vex no more". "Christ our King to heaven

ascendeth, Past the blue sky's utmost bound". "Thou art gone up on high To mansions in the skies". And so forth. In their anxiety to emphasize his divinity, the orthodox have not only exiled him from earth but from his own humanity, while he, for ever toiling in our midst, not only suffers, but, as he has said, suffers more to-day from the ingratitude of men than from all the agonies of his Passion,—suffers, too, from the realization that, owing to the failure of men to respond, their agony, and his, instead of being "over", are being prolonged needlessly, cruelly, indefinitely.

I place this misunderstanding first, because it is perhaps the most dangerous of any. How *can* people be adequately grateful for a sacrifice, no matter how great, if made and finished nearly two thousand years ago! Human nature is not capable of that; but it perhaps would be capable of gratitude, and of a deep desire to repay and serve, if the love and suffering and sacrifice were seen as of to-day and as continuous.

Once more, however, we cannot remove the misunderstanding by attacking it; we should quietly take it for granted, in our contact with the open-minded, that he still lives and labours among us, and that it is our own fault, our own blindness, if we do not see and know him.

Another superstition that is subversive of Christ's influence, that tends to defeat his purposes, is Humanitarianism: improve living conditions in this world, it is suggested, and the next will take care of itself. If you think of man and work for his material well-being, God will be so pleased with you that he will not care if you never think about him. And this again is a form of laziness, because people find it easier to rush at somebody whom they think they can improve, than to rush from themselves toward God.

The logical outcome of Humanitarianism is Sovietism, Bolshevism. The Bolshevist claims to be working for the greatest good of the greatest number, and interprets "good" as signifying worldly happiness. Waiving the fact that the greatest sorrows, sufferings and joys of life are entirely personal, and are in no way affected by the economic system under which men live, let us consider for a moment the theory of Sovietism in practice. Private ownership, they argue, is the cause of all evil; ownership must be collective. In 1932, Stalin and the rest of them decided that, having collectivized industry and commerce, the time had come to collectivize also the farming of Russia. There were twenty-five million small holdings, the large estates having been seized by the peasants during the revolution. These, Stalin said, must be merged in big State farms of twenty-five thousand acres each, the peasants to work on these farms, collectively, for the benefit of the entire population. But the peasants did not like the idea of working as slaves under government overseers; so their first response was to kill nearly seventy per cent of their live-stock,—horses, cattle, sheep included. It will take thirty years, some calculate, to bring back to normal the number of animals Russia should possess.

This destruction of live-stock was not instigated by conspirators; it spread like an epidemic throughout the country. Humanitarian discipline, however, had to be maintained; so, to chasten the peasant; to gouge him out of his little

farm, and to force him into the collective system, the Soviet, which was the only legitimate buyer of produce, paid him next to nothing for it, thus making it impossible for him to obtain clothing, matches, oil and the other necessities of life. But the peasant could not see the justice of this procedure, and asked himself why he should labour if he were not to be paid for it,—why grow wheat, for instance, if, in exchange, he were not able to obtain something else that he needed. So he decided to grow no more than would feed his family and himself. Stalin and his associates discovered what had happened. They sent out an army of inquisitors who seized everything the peasant had grown for his own use—leaving him and his family to starve, that the *true* Bolshevists might live. It has been admitted by Bolshevist authorities that from three to five million peasants, including women and children, starved to death in 1932. Humanitarianism, carried to its logical end! Now, we are told, private holdings, small farms, no longer exist. The surviving peasants have become State property.

The majority of Humanitarians—that is to say, of those who, calling themselves Christians, think, when at all, in terms of a materialistic, this-world, never-mind-the-other-world philosophy—would be indignant if classed as Bolshevists. All the more need, therefore, to remind them, as opportunity offers, of where the logic of their behaviour leads. The truth of course is that they are trying, like most people, to "straddle".

Another perversion of Christianity, promulgated to-day from many pulpits, is Pacifism. So much has been said about it, however, at previous Conventions, that to attempt to add anything would be superfluous. None the less, just as Humanitarianism rarely sees to what it leads, so is there grave danger whenever the idea of so-called Christian fellowship becomes dominant. Preachers do not always recognize the logical outcome of their injunctions. For example, there is a clergyman in London whose addresses are broadcast, and whose ideas on many subjects seem to be refreshingly theosophical in tendency; but does he realize that, teaching half-truths, people will be justified in drawing detestable inferences from what he says? Thus, in a recent article, published in a popular Sunday paper, he states: "Jesus declared also that the main purpose of our existence—the greatest and best offering that we could make to the glory of God—was honest and unselfish human fellowship, the fellowship that knows no barriers of nation or class or sect, the fellowship in which each works eagerly for the common good". Apart from the fact that this sentiment appears, at least, to waive what the Catechism, and religion in all its forms, declare to be fundamental and primary: "thy duty towards God", namely, "to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks", and so forth—a requirement which, as I have already suggested, the Humanitarian ignores when he does not deride it—apart from this reversal of the religious sequence, the paragraph I have quoted means, in practice—especially in the mouth of a clergyman—that it is "unchristian" to proclaim the truth about Soviet Russia, about Italy and Ethiopia, about Hitler's Germany,—seeing that all

is white, and there is no such thing as black. Hitler, for instance, *says* he wants peace, as everyone wants peace; so of course Hitler means what he says: therefore we should welcome Hitler, Mussolini, Stalin, as friends and brothers, in one universal "human fellowship". It is mawkish,—a monstrous perversion of Christ's teaching.

The truth is that this "fellowship that knows no barriers of nation or class or sect", though it sounds theosophical, and would be theosophical *if it were properly understood*,—is based, in most cases, upon the common error of regarding the manifested world, in which duality prevails, as if the unity of the unmanifest ought to govern our approach to things and people and our daily conduct. The result of such an error is, inevitably, hopeless confusion, though it is frequently mistaken for idealism and spirituality. Duality is the law of existence, and this means that good and evil, like light and darkness, are facts, and that any effort to gloss over the gulf between them is vicious.

Misunderstanding of the Vedanta produces the same illusion—that because of fundamental Unity, duality does not exist—and therefore the same wrong attitude: there is no difference, they say, between an honest woman and her opposite.

If any man can look within his own nature, and then can study history, without finding proof and to spare of duality, we can only say we are sorry for him; and we, as students of Theosophy, must do what we can to remove the misunderstanding, to clear away the confusion, and to nullify one of the great hindrances to Christ's work in the world. It is a shame and a disgrace that churches working in his name, supposed to exist for his purposes, should betray him in these ways. Christ hated evil and unsparingly denounced it; loved righteousness, as he loved truth and beauty, and proclaimed his love in word and act. Was *he* "unchristian" when, speaking of Herod, he said, "Go ye, and tell that fox", or, when condemning the Scribes and Pharisees, he poured forth a torrent of invective such as has never been equalled in literature? *He* was not, is not, "a desiccated pansy", to use the phrase of *The Occult World*, or the "pale Galilean" of Swinburne, but a man of intense and passionate feeling, of consuming indignation surging from the white-hot furnace of his love. Was there ever bitterness that surpassed the bitterness of his, "Nevertheless I must walk [go on my way] to-day, and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem",—followed instantly by the heart-broken love from which the bitterness sprang: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee: how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!"

Perhaps, before you die, some of you will be permitted to confront the "social-minded", or anæmic, or ritualistic, or anti-ritualistic, or apologetic, or peace-at-any-price Christian of to-day, with this other, truer picture of that Master as he is.

So far we have been considering Christianity from within. Now let us consider it from without, thinking of those who do not belong, even nominally,

to any Church, and who perhaps regard themselves as permanently estranged from such associations.

There can be no need to discuss dogmatic materialism. Theosophy cannot help those who are satisfied with their incredulity; still less can it bring light to those who have turned incredulity into a collection of negative dogmas, fanatically, narrow-mindedly maintained,—whether in the name of science, or as an exhibition of universal scepticism, makes no difference. People of that kind, however, are few in comparison with the many who are *not* satisfied with what they have, and who long sincerely—at times in any case—for more light. There are splendid people among them, and granting, as we have agreed, I think, that Theosophy is for the very few; granting that the Lodge would help the many if it could, and at the same time help the Churches, it follows that it should be the particular mission of members of our Society to show these people that the Churches need them at least as much as they need the Churches. So many of them say in effect that they respect and admire Christ, but that they "cannot stand" the Church (no matter which). Suggest to them, in that case, that Christ, whose banner that Church displays, may find "standing it" even harder than they do! Why not help him to make it what it ought to be? Clearly the need is to bring the Churches, one by one, more closely into line with the spirit and purpose and doctrine of Christ—which, as we know, is Theosophy, although it would be a mistake to attach that or any other label to the basic fact, without which nothing can be accomplished,—the fact that Christ is a living Master, an eternal, ever-present reality, as much in the world, though not of it, as he was when incarnated in Palestine, or when he talked and ate with his disciples after his Resurrection.

Sometimes, on the other hand, you will meet with those who claim to have studied the subject seriously, but who, when you question them, are obliged to admit that they have read a few books such as Frazer's *Golden Bough*, and no more,—enough to convince them, however, that all religions and religious symbolism spring from primitive nature-worship (the return of Spring and so forth), or from ancestor-worship, or from things concerning sex; or, perhaps, that the mythologies of Greece and Rome, the dramas of the Mysteries, and the "legendary" lives of Avatars, Christ included, portray the motions of planets through the signs of the Zodiac,—from which they infer that neither Christ nor Buddha was an historical character, and that the ritual, ceremonies and festivals of Christianity, admittedly Pagan in origin, instead of having profound spiritual significance, are echoes, merely, of primitive blood-sacrifices, or of one or another of the alleged early superstitions I have named. Then you will have your opportunity to explain that blood-sacrifices and similar evils were the misinterpretations, by degenerate (not primitive) races, of the Ancient Wisdom, which said originally, as it says to-day, that the lower nature must be slain before the soul can rise from "its dead self" to immortal consciousness and power. You will be able to explain, too, the doctrine of correspondences; that the universe is one; that the laws governing the spiritual and real world are reflected in the laws of external nature; that the return of

Spring, the motions of the planets, and so forth, typify, and are the natural correspondence of, the life and evolution of the soul,—outer and visible signs, as it were, of an inward and spiritual process.

All Avatars—and Christ was an Avatar—were "the Word made flesh", were at one with the Logos or Oversoul, and therefore lived in spontaneous, instinctive obedience to universal law. Their lives and actions corresponded to, and symbolized, everything real in the universe, from the soul of man to a grain of wheat. To infer that because a life has universal implications, it can have no reality in itself, is so illogical as to be absurd.

Incidentally—though you are unlikely to encounter this—it has been left to certain self-styled theosophists (not of the Society) to maintain that the chief significance of the life of Christ, which they regard as primarily mythical, is to be found, by way of the Zodiac, in its correspondence with the use (misuse) of the Chakras,—the great nerve centres in the physical and astral bodies. By concentrating on these centres in a certain sequence, you will attain, they say, spirituality. But what really happens? As a result of such concentration, these people see wheels going round in their heads, literally, and are inordinately proud of those wheels; they attain a very low grade of psychic experience, which in some cases amounts to psychic intoxication,—having as little to do with spirituality as have states of consciousness induced by alcohol. It is a depraved and degenerate form of Hinduism, leading directly to black magic.

But you will not have to deal with perversities of that kind, except in rare cases, as you carry your understanding into the world. The man who is not actuated by curiosity, or by a desire for "powers", but, instead, by a sincere desire for the truth, does not fall into that kind of error. Nor is he concerned about theology, or with intellectual hair-splitting. Trying, as I have already suggested, to meet him where he stands, we must use illustrations and arguments *based upon what he already knows and has experienced*, or, in any case, that do not conflict with what he recognizes as common-sense. We shall be dealing with those whom the clergy have been utterly unable to reach, which means that our methods must be very different from theirs,—must, in other words, be theosophical, not stereotyped. "Always talk to a man's soul", Judge used to say,—by which he meant, among other things: believe that the man, just behind or above his personality, already knows these things, and that all you need do is to remind him of them. You may be asked to reconcile seeming contradictions. For instance, the Apostles' Creed says that Christ "ascended into heaven, and sitteth on the right hand of God the Father Almighty"; how, then, can Christ still be in the world, and, if you believe that he is, how accept the Creed? But suppose you question in your turn: just where is "the right hand of God"? Surely no one would suggest that God occupies a particular spot in space to the exclusion of all other spots; surely, wherever Christ is, *is* "the right hand of God".

Help people to think; but above all let us keep vividly in our own minds and hearts the conviction, the realization, that the Lodge is the greatest reality

in life, and that Christ represents the Lodge in this western hemisphere,—*is* the Lodge, in effect, for those whose natural approach to it he is. For it is our own realization that counts; it is this that carries light and hope,—the realization that the inner world, the "kingdom of heaven" with all its denizens, is not remote from this world, but as much here in our midst as anywhere. Interpenetration is not the right word because of its materialistic implications. I am speaking of states of consciousness, and the further away we get from matter, the nearer we get to the truth that consciousness can blend with consciousness regardless of space. It can be said that Christ, infinitely more real as an individual than any of us, is also the light and life within all of us who are his children. Nomenclature is of no importance. Some may choose to call that inner light the Holy Spirit or Holy Ghost. When they find it, they will not worry about its name. But we should avoid the use of foreign terms at this stage of the cycle; they have served their purpose; and to describe something as Atma or Buddhi, when addressing an inquirer, would display our ignorance, not our wisdom. As missionaries, we must often use Christian terms, but must immensely broaden and deepen their significance.

Above all we must insist that the work of Christ is only beginning; that the Churches, instead of representing him, necessarily can only represent the world, even though it be some of the best that is in the world, and that not only the clergy, but every so-called Christian, should strive with all his might to discover the next step away from the world toward the eternal and the real. If they will do that, they will find Christ ready and more than ready to help them; will find him grateful—miracle though it seem—for their least desire to help him; will find him to be human, divinely human, and therefore lamenting over the world as over Jerusalem of old (*pray heaven not over us too*): "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!"

If we, by our devotion and understanding, can carry that much light into the darkness around us, that much of radiant stillness into the confusion and turmoil of to-day's existence, we shall be preparing the way of the next Lodge Messenger, shall be making his paths straight, and thus shall be fulfilling the mission of our membership in this Society, established, over sixty years ago, as the link between the Lodge and the noblest aspirations of mankind.

This report having been accepted, after certain announcements had been made the Convention adjourned until 2.30 p. m.

Afternoon Session

THE CHAIRMAN: Before we proceed to the report of the Nominating Committee, the Chairman would ask permission to revert to the theme with which he dealt this morning, but where it has become clear that one point was not made as sharply and definitely as it should have been. The point is of such vital moment not because it is new—it has been spoken of again and again in our Conventions—but because upon it the continuance of the Theosophical Movement directly depends.

It is this: If the Movement is to continue it must produce chêlas.

This morning I left this too general and abstract, and spoke rather more of chêlaship than of chêlas. I talked of an ascending current of love and aspiration, of devotion and self-giving,—all of which concerns us in a way. But it is not definite enough. What is needed is the production of individual chêlas. Love and aspiration, if they end in themselves as love and aspiration, are not enough in this crisis. What we want of them is that they should produce chêlas. They are like the rising sap in a plant. If that plant is to continue, the rising sap must produce individual flowers and fruit and seeds. And then the individual seed must germinate and grow. This is the only way that type of plant can continue to exist.

So with the Theosophical Movement. Its continued existence in the world depends upon the continued production of individual chêlas. Love and aspiration, like the ascending sap in the tree, are necessary for their production, but they are only a means to an end, not the end itself. Each generation of students must produce new seed.

Quite simply, that means that some of you here in this room must cease to be content with loving and aspiring and having good feelings, some or all of the time. It means that you must make those good feelings transform you into chêlas, or else that you must forget about your feelings, whether good or bad, and lay hold of something that will transform you into chêlas. It is and must be an individual matter. In reality all accomplishment comes back to individual accomplishment. But nothing is more an individual matter than chêlaship.

I want to make this point as sharply as I can. The continuance of the Movement depends upon at least one individual becoming a chêla, and one of the things that can really help him is the effort to the same end by other individuals. Who are they? It behooves each to ask himself as to his own effort.

The report of the Committee on Nominations was then called for.

Report of the Committee on Nominations

Mr. Miller nominated the following officers for re-election: Mr. Hargrove and Mr. Saxe as members of the Executive Committee; Miss Perkins as Secretary; Miss Chickering as Assistant Secretary; Mr. H. B. Mitchell as Treasurer, and Mr. Kobbé as Assistant Treasurer. It was voted that the Secretary of the Convention be instructed to cast one ballot for the election of officers as nominated, and that the Committee be discharged with thanks.

Mr. H. B. Mitchell, reporting as Treasurer T.S., presented the year's financial statement for which he expressed his thanks to Mr. Kobbé. He called attention to the fact that, while the present balance in the bank exceeded that of last year, it did not cover the prospective printer's bill for the next two issues of the Quarterly. Those bills had to be charged against it, because all subscribers were notified that, two issues having been omitted this

year, they need pay, for the coming year, only $1.00 instead of the usual $2.00. When this was taken into account, the apparent surplus was turned into a very real deficit, which would have to be met as in the past, by voluntary contributions. This report having been accepted with thanks to the Treasurer and the Assistant Treasurer, the Committee on Resolutions was asked to report.

Report of the Committee on Resolutions

Mr. Hargrove: I am relying upon Dr. Torrey to make the real report of this Committee. No matter what either of us may say, however, you will have to infer your own specific resolutions, each one for himself, because we shall not suggest them, and because what we shall say will be futile unless personal resolutions result. I shall now try to speak on two texts. One is, "Man, know thyself", which goes back to Hermes and long before him; the other is, "Man is the mirror of the universe", which goes back to Pythagoras and long before him. They are antediluvian. There is nothing modern about them whatever.

All of us are familiar with the teaching of the seven principles of man. Some of you will remember Mr. Judge's oft-repeated statement that everything in life and in nature should be interpreted in the light of the seven principles. There is the upper triad: spirit, spiritual soul, and the higher mind, or Atma, Buddhi, Manas—although that, of course, is exoteric. Then in the lower quaternary there are the lower mind, and Kama or desire; there are Prana or the life force, and the Linga Sarira or astral body,—once more, exoteric. It will be simpler, for our purpose this afternoon, to think of the upper triad as the immortal part of man, and of the lower quaternary as the personality. Man being the mirror of the universe, we find that the hierarchy which he is by nature (before he has perverted his nature), reflects the hierarchical principle which is manifest everywhere in the universe around him, except where, as in himself, he has turned things upside down; for the vast majority of men, instead of being governed by the immortal part of themselves, are governed by the personality,—which means that they are governed by their own mob, by their own demos—their elemental inclinations and desires. This is why man is the demos-controlled animal which he is to-day, and why the whole world is in a state of such deplorable confusion. The hierarchical principle, inherent in Nature both seen and unseen, was intended to inspire and guide the evolution of man as of all else; what we find, however, is that though "God hath made man upright", with heart and mind above the rest of him, he has "sought out many inventions", with the result that he is either an anarchist, or is governed by men whose only claim to authority is that they are representative, not of the best, not even of some average or middle point between the higher and lower natures, but of the selfishness or ambition or greed or rapacity of those elemental inclinations and desires which, collectively, are the mob. You may recall the Psalmist: "Thus they provoked Him to anger with their inventions; and the plague brake in upon them." In any case, we

Pacific School of Religion

have plagues and to spare; while as yet we have no Phinehas (as the story continues) to "stand up" and "execute judgment": so our plagues are not stayed, and never will be until humanity becomes willing to accept the rulership of God-instructed men.

This doctrine of the higher and lower nature of man, and of a similar duality throughout the manifested universe, needs to be emphasized, as I suggested this morning, by all students of Theosophy. Failure to understand and to act upon it, is responsible for many evils,—a false and sentimental idealism among them. Philosophers and even pedagogues have argued that all men are born good, and that it is only because of cruel or domineering parents, who cross our infantile wills, and of other forms of inharmonious environment, that we grow into something bad,—that we develop a lower nature. The same misunderstanding existed in China, thousands of years ago, and still exists there, and, as usual, is the perversion of a theosophical truth, taught in the ancient Mysteries,—the truth that man's origin was spiritual. But in the Mysteries they taught also that, since his origin, man has not only "fallen into matter", but by self-will has perverted all his faculties to selfish ends: and this is what the exoteric idealist often overlooks. It is not a new topic. In Queen Victoria's day, one of her Ministers, Lord Palmerston, during a holiday, made a speech on Education in which he declared, possibly from having no experience of them, that "all children are born good". Disraeli, alluding to this shortly afterwards, remarked that "the noble Viscount, among other pleasant means of passing his vacation, had abolished Original Sin"! Some of us know, to our cost, that *our* Original Sin is not so easily abolished.

But the most important aspect of my subject is that, because of this duality in manifested Nature, so marked in man,—necessarily his life, and the life of the universe itself, is a ceaseless conflict, with the corollary that conflict is not an evil, but is essential to health and growth. The most terrible of all conflicts, because incessant, age-long, is that between the Powers of Light and those of Darkness,—between the White Lodge and the Black, fighting for the souls of men. That most people no longer believe in the Devil, who was, after all, the symbol of a dreadful reality, a synthetic representation of the Powers of Darkness, is a victory for them for which they had long been working, seeing that—to use a homely illustration—if you do not believe in the existence of burglars, you do not lock your doors. It is less easy, therefore, to revive a belief in the inevitableness of spiritual warfare than otherwise it would be.

This morning I attempted to denounce the practice of turning historical facts, such as the incarnation of Christ, into solar myths and similar things. I meant every word I said and a great deal more; but I want to consider now the symbology involved in the lives of Avatars and in the great legends of antiquity. For instance, the life and death of Christ, and his resurrection, typify the struggle of the soul to dominate the personality, and illustrate the truth that compromise in that struggle is impossible, for as soon as the personality strives to co-operate with, or to submit to, the immortal part of itself, it discovers, among other things, that it must die if it is to rise again;

that the sense of separateness must be extirpated if immortality is to be attained.

Orthodox Christians are unwilling to think much of the reality of Christ's struggle with himself. They read of the struggle in Gethsemane; but Christ's life must have been a struggle from infancy to the moment of his death. He was a descendant of David: what does that mean in terms of heredity? Does it suggest a long line of saintliness? Nothing of the kind. Part of the sacrifice he made in incarnating was the realization that he would have to deal with and conquer and use (instead of being used by) that terrible heredity. Our lot is different, because he volunteered for his, while our heredity was the product, or physical expression, of psychic causes set going by ourselves in the past. The struggle, therefore, is justly ours.

The Zodiac too, though less suggestive of struggle, symbolizes the ascending stages through which man must pass until he rises above personal limitations. "Man is the mirror of the universe." Wherever we look, outside ourselves, we should seek the correspondence within ourselves. The Zodiac and the planetary influences exist within us as well as outside us; and that they exist within us, does not mean that the external is unreal, any more than the symbology of the life of an Avatar implies that his life was not historically real. It would not only deprive life of much of its beauty, but would really be morally stultifying if we were to think of old legends merely as legends. Consider the story of King Arthur and his knights, and the Round Table. King Arthur existed. He may not have spelled his name just as we do, but he existed and so did his knights and the Round Table; and because, in their day, Arthur and his knights represented the Theosophical Movement, they typified or symbolized universal truths, much as do the life and activities of an Avatar. The Grail reveals the very heart of Christianity—was and is that heart—as it was the heart of the Egyptian Lodge. The sword Excalibur, as real as the sword of Joan of Arc, typified also, by the law of correspondences, the sword of knowledge, the sword of spiritual understanding; so that when it was indrawn to the world of its origin (and you know what indrawal signifies) —indrawn only through the persistence of the dying Arthur, by being thrown into the "mere"—there arose to meet it, "an arm, clothed in white samite, mystic, wonderful, and caught him by the hilt, and brandished him three times, and drew him under in the mere". The marvel of that scene, as you read of it, is more than a prayer, for it is of to-day and of eternity, living for ever in our souls, even as Arthur and his sword from heaven are part of the Movement as we are part of it.

Always there is reality as well as symbolism. Why doubt that the Hiram Abiff, "the widow's son", of the Bible and Masonry, actually lived?—though the stories connected with his name are symbolic of the struggle of man to become man, of man's possible attainment of immortality, as may be found by reading between the lines of that part of St. Paul's Epistle to the Corinthians which is quoted in the burial service.

"Man is the mirror of the universe." "As above, so below." Therefore—

following what was said by Professor Mitchell this morning about the next Lodge Messenger and the Forerunner—since neither Forerunner nor Lodge Messenger will be able to do anything for us, nor we for them, unless we have attained a good measure of discipleship, let us try to realize that discipleship of any degree is impossible except on the basis of my texts. For how could it be possible unless man contained potentially within himself (latent, it is true, but none the less potential) all the wisdom and power that the greatest of the Masters possess? Spiritual growth could not be imagined otherwise. "Know thyself."

Among us there are many who want discipleship; some who strive for it. (I am not speaking for the moment of chêlaship. It is arbitrary, perhaps, but I make a distinction between discipleship, which is the preliminary step, and chêlaship, which is the completion of discipleship.) But, among those who want discipleship, self-knowledge is not often to be found. Otherwise there would be fewer who seek it on their own terms,—who will learn from this person and not from that; at one time and not at another time. What they really want is their own will, and they deceive themselves when they think they want discipleship, seeing that discipleship means self-surrender. There is no use playing at these things. It is a matter of life and death or it means nothing. All through the history of the Movement you find people who played at it. Some of them said they wanted "freedom of soul",—and that *is* the soul's desire for itself: to be set free from this infernal prison-house in which it is bound. But the personality interprets that desire to suit itself, making its own freedom the objective. As if the personality could be free! On *that* plane, there is no such thing as freedom, for you are subject either to your lower nature or you are subject to your higher nature. Nazi youth tries to solve the problem by proclaiming: "We spit at freedom",—not elegant, but literal. What does that actually mean, however? It means subjection to someone other than themselves but *on the same plane as themselves:* merely another form of self-assertion, seeing that all opposites are forms of the same thing.

We, as students of Theosophy, know that there is but one solution. Dante pointed it out: "In His will is our peace." No progress is possible, or even conceivable, until we are saturated with that conviction. Only then, only as we try steadfastly to live in obedience to that principle, can we discover that our freedom is His freedom, because the two wills have become one; and that the only true freedom to be attained anywhere in life, is in that union.

Some may think with a groan that this means a life of everlasting struggle. I wish it did. The trouble is that in most cases it does not. Would-be disciples, as a rule, finally attain a certain level which they think is good enough, and then are unaware of any struggle going on within them. They may have made real progress up to that point, but, clearly, if we are not aware of struggle, it means that we are no longer struggling; and because, in the spiritual life, we cannot stand still, absence of struggle means that we are sliding back instead of moving forward. For all of life is struggle; the very existence of our muscles depends upon the hourly conquest of resistance. Without that, they would

atrophy. In this world, struggle is essential to life; death is synonymous with complete relaxation.

I was impressed not long ago when I read that the late Empress Eugénie (and few people have been more battered by life than she was) constantly quoted the saying of Saint Chrysostom: "It takes shipwrecks to make a seaman". She had been shipwrecked in more ways than one, time after time, and, always a woman of courage, the more she was battered, the more she learned, and the more superb her courage and poise became.

Chêlaship, as I have said, is the completion of discipleship; but at all stages we need to think of the spirit we are trying to express in action. Yet, if we cannot as yet conceive of the spirit, let us begin at the other end,—begin where we are. Find out as much as you can about chêlaship, from books and other sources, and then, so far as you can, act "as if" you were a chêla. Only in this way, we have been told, will the spirit of it become clear to us, though, from the very beginning, we should seek every indication of what that spirit may be. Begin, because it is easier, with negatives. The spirit we seek will be far-removed from the spirit of complaint and self-pity, of pretence and vanity, and so forth. Then, let us seize, as we can, intimations of the true spirit,—fragments of it, at best, since only such books as *Light on the Path* and *The Voice of the Silence* can give us more than fragments. I was reading, not long ago, the account by a medical officer in the R.A.M.C. of an incident in the Great War. He was serving with the Ninth Lancers, and in the retreat from Mons the Ninth Lancers were trying to hinder the German advance so that the infantry could retire. A half-squadron of Lancers under Colonel David Campbell charged right through a squadron and a half of German cavalry. When it was over, the medical officer rushed to the field where this had occurred. He saw a man lying on the ground whom he recognized as his Colonel, found he had a revolver wound in the leg, a lance wound in the shoulder, and a sword wound in the arm. As he knelt to dress the wounds he said, "I am sorry to find you like this, sir." Campbell looked up and replied: "Not at all, my boy, not at all—I've just had the best quarter of an hour I ever had in my life." That man had ridden the winner of the Grand National, and had had various remarkable experiences; so he probably knew what he meant when he spoke of a good quarter of an hour! Within a few weeks, the Colonel was back at the front, leading his regiment. One of his subalterns commented: " 'David' will some day go down and chase Satan out of hell!" As General Sir David Campbell, that same man died not many weeks ago, after showing extraordinary tact, consideration, as well as firmness, while serving during difficult times as Governor of Malta.

I am far from suggesting that that incident reveals the whole spirit of chêlaship; but is it not true that most of us need more of the spirit such incidents reveal? It would go a long way to lift us above the slough in which we are living. Just a fraction of the spirit of chêlaship, that is all; but I do not see how anything resembling chêlaship can be attained without that, and a great deal more.

Therefore, I would suggest that, in addition to our daily, our hourly efforts, we should do what we can to feed ourselves on splendid pictures of self-effacing heroism, of nobility, of devotion, of rising above the wounds and distresses of life, that we may rejoice in the spirit of the Masters, feeling that whenever we enter that world of our best desire, we are close to them,—because that spirit *is* part of their spirit. Let us draw what we can from the literature of the world, and pick and choose, each man for himself, and find for himself his own inspiration, his own ideal, his own longing, and then realize that recognition would be impossible if he did not contain all this within his own heart and will. We are not, in fact, the worms we sometimes seem to be. *Potentially*, we are Masters; and, thank heaven, the Lords of heaven see what we may and ought to become and shall become, rather than the weakness and the failure. So we may build our hope on their hope, our faith on their faith, and draw from them the determination, in spite of our weakness, for their sakes to conquer.

Dr. Torrey: In the little corner of the world where some of us meet weekly to discuss things in general, we have become increasingly aware of the terrible situation which prevails in American education, in government, and in social life. It is a thoroughly disturbing and disheartening revelation, because, after all, many of us are Americans of long standing, and it is not pleasant to feel that one is fast becoming an alien in one's own land and that its ideals are utterly foreign to one's own. Most of us can admit that the things which we hate most in America—its arrogance, its preference for glamorous dreams over reality, its tawdry coarseness, its dishonesty, its laziness—are likewise within ourselves, spun into the very texture of our personalities. Perhaps that is why we hate them so.

We have sought for some distinctive and true American ideal; we have wished to discover something to which we might be loyal—something as truly American as we feel England to be truly England: the England of Kipling, of Conrad's *Lord Jim*, and Galsworthy's *Old Jolyon Forsyte*. And we are troubled that we cannot find it. If America has a soul it is in the realm of things to be, or else it cannot make its voice heard in the present din of screaming elementals.

It is usually in a nation's history, or perhaps in its original declarations of purpose, that its ideals appear. So, searching back through our history to our beginnings, we have come to those men, those documents, and those acts which made us a nation. Yes, to Washington, Jefferson, and Franklin, to the Declaration of Independence and the Constitution, to the Revolutionary War. But we quickly discovered that the ideals of government and society formulated at that time were not original. The trail led us across the ocean to France, and we found ourselves entangled in Masonry and the Deist Movement of the 17th Century; then back through Newton, Galileo, Kepler, Copernicus, to the Renaissance, and back of that to the Middle Ages, to Thomas Aquinas, Aristotle, Plato.

So I should like to start at the far end of the series and briefly deal with some of these historical factors, pointing out as well as I can, who am no historian, the ancient forces which went to make America what she is to-day. Then perchance we may get some light on a possible way of egress from a dark and dangerous situation. We have been told that Great Ones fall back, even from the threshold of Nirvana, and it does not seem that a group of warring elementals can perpetuate itself indefinitely: a nation's soul may be lost just as the soul of an individual may be lost.

We are all familiar with the story of the Middle Ages and the Renaissance. It is told in more or less varying terms depending upon the Roman Catholic or the Protestant affiliation of the narrator. But as it is set forth in our school books, it is generally biassed in a scientific-Protestant direction. It is written by historians who pride themselves upon their coldly objective viewpoint, little realizing that such a viewpoint is in itself but partial, since it leaves out of account the very values which have often made history.

There was poverty, there was squalor, ignorance and superstition, but there was also mysticism and theosophy in that world of the Middle Ages. The modern so-scholarly world is rational and logical: therefore an outlook which admits mysticism, which studies Plato, Plotinus, Hermetic Wisdom, astrology and alchemy, which reasons deductively from revealed principles, stands condemned by a generation which studies the world as mechanism and prides itself on the inductive method. Yet Mediævalism produced the great cathedrals, the great saints, and the greatest poem of the Western world. One feels that a modern student of Theosophy would have found the atmosphere of that time more congenial than that of the present (though one hastens to add that he might have shared the fate of Bruno).

But like so many living things, Mediævalism went static, went habitual, and what had once been a creative spirit became a cramping theology for men to exercise their wits over in subtle disputation.

The Renaissance broke up the old moulds and inaugurated what has been called the Faustian civilization—an apt term for a cycle which seeks power at the expense of spirituality, exiles God, and attempts to grasp the levers which control the universe. The Renaissance opened gloriously; at first men only attempted to fit the new knowledge into the old, to expand and renew the older organism. We know the result—the persecutions and burnings of heretics, the degeneracy which followed an attempt to reintroduce the culture of an earlier pagan cycle, the birth of intolerant Protestantism, and finally the rise of modern science.

It is in the field of cosmology and physics that the changes most pertinent to the further history of the West seem to occur. The work of Copernicus, Galileo, Kepler, brought mathematics to the fore. It is of interest to note that Kepler, in particular, regarded his discoveries as contributions to Theosophy. He was concerned with the ancient Pythagorean-Platonic doctrine of numbers, and in his discoveries he saw further proof of the Pythagorean axiom that "God geometrizes". He rejoiced exceedingly to discover that if a cube

be inscribed in the sphere containing the orbit of Saturn, the sphere of Jupiter will just fit within the cube. If a tetrahedron be inscribed in Jupiter's sphere, the sphere of Mars will fit within the tetrahedron, and so on for all the five regular solids. Modern astronomers tell us that this is only approximately true, yet any one of us who has worked with geometrical symbolism, using the hints which H.P.B. supplies, has become convinced that the ancient theosophists knew a thing or two. They sought, not knowledge like their modern successors in science, but divine wisdom.

But following Kepler and his contemporaries there came a slow change in intellectual climate. Newton reduced the motions of the heavenly bodies to one principle of universal gravitation which could be expressed in mathematical terms. Yet Newton himself was a devout man who valued his theological writings more than his works in science. His attitude toward his discoveries is doubtless well expressed by Addison's hymn:

> The spacious firmament on high,
> With all the blue ethereal sky,
> And spangled heavens, a shining frame,
> Their great Original proclaim. . . .
>
> What though, in solemn silence, all
> Move round the dark terrestrial ball?
> What though nor real voice nor sound
> Amidst their radiant orbs be found?
> In Reason's ear they all rejoice,
> And utter forth a glorious voice;
> For ever singing as they shine,
> "The Hand that made us is divine."

This poem, incidentally, is an excellent example of the deist point of view. For a long time the scientists had been puzzling over the mystery of primary and secondary qualities. It seemed to them that colour, sound, odour, and other sensuous properties, were plainly the subjective reactions of a psyche to stimuli from without. This left the world in itself possessed only of certain primary qualities such as extension, motion and form. It remained for Bishop Berkeley to refer the primary qualities as well as the secondary to the subjective world and give us idealistic philosophy. But not so the deists. The outer world was a mechanism, dark and dead: the planets move soundlessly round the dark, terrestrial ball. Yet in reason's ear they whisper that their mechanism demands a Mechanic.

Well, it is one of the ironies of history that the Copernican-Kepler-Newton mathematical cosmology, which to them was a theosophic revelation, gave men the impetus toward a mechanistic materialism such as the world had never seen before. E. A. Burtt writes:

> Newton's authority was squarely behind the view of the cosmos which saw in man a puny irrelevant spectator (so far as a being imprisoned in a dark room can be called such) of the vast mathematical system whose regular motions according to mechanical

principles constituted the world of nature. The glorious romantic universe of Dante and Milton, that set no bounds to the imagination of man as it played over space and time, had now been swept away. Space was identified with the realm of geometry, time with the continuity of number. The world that people had thought themselves living in—a world rich with colour and sound, redolent with fragrance, filled with gladness, love and beauty, speaking everywhere of purposive harmony and creative ideals —was crowded now into minute corners in the brains of scattered organic beings. The really important world outside was a world hard, cold, colourless, silent and dead; a world of quantity, a world of mathematically computable motions in mechanical regularity. The world of qualities, as immediately perceived by man, became just a curious and quite minor effect of that infinite machine beyond. In Newton, the Cartesian metaphysics, ambiguously interpreted and stripped of its distinctive claim for serious philosophical consideration, finally overthrew Aristotelianism and became the predominant world-view of modern times.

So, for a time, thought wavered between theosophy and materialism. And it is at this point that an influence comes into the picture which was destined to play an enormous part in the future. That was the influence of Masonry.

I am not a Mason; I know nothing of the innerness of the movement, and from what I have seen of modern Masonry in action, and of the type of its devotees, I have no desire for any closer association. Yet I know that sublime things may fall into weak or unworthy hands (does not our own history show the same thing?), and the older and true masonic ideal cannot be judged by its modern representation. In saying this I only repeat what H.P.B. told us in *Isis*—an opinion which my own limited observation has substantiated.

The origin of Masonry is obviously in the ancient Theosophy: its symbols are entirely familiar to us; its very name is indicative of the central goal of all true occultism. That its 18th Century derivation was from the literal guilds of masons of the Mediæval days is probable. But those stone-cutters were more than stone-cutters. The symbols they strewed over the cathedrals they built, shows that.

During the first quarter of the 18th Century, England was all the rage in France. The famous Royal Society, founded in 1660, set the pace for educated thinking, and Newton's ideas became the fashion in France. It was toward this new magnet that the French masonic *literati* were drawn. We must realize that Masonry has always been a many-headed and paradoxical creature (in this respect just like Theosophy again), and I suspect that there are two masonries just as there are two theosophies,—a true and noble Masonry of light, and a dark twin which is a jungle of all that is tricky and sophist and glamorous and subversive. So in the 18th Century men rallied at first about a kind of Newtonian-Pythagoreanism, waiting to see what would happen in the conflict of cross currents where anticlericalism, pietism, anti-Christianity, astrology and rationalism all stewed together. Then came a slow differentiation: French Masonry tended to go the road of Illuminism and revolutionary self-assertion; English Masonry reacted toward faith and loyalty to the State. Generally speaking, the idea was rampant in France that Christianity was outmoded and bankrupt, and that a purified and emancipated religion of reason was soon

to take its place. Sometimes the language of the time is unmistakably theosophic in the best sense of the term: there is recognition of the ancient and universal Fountain of Truth, and an attempt even to support the Church as one of the incarnations and revelations of Theosophy. Then appear bitter attacks upon Christianity, attempts to set up science and reason as guides to life, a back-to-nature movement with all the foolishness of the "noble savage" and the glorification of natural impulses.

Many of us have read Mrs. Webster's books and know the weight she gives to the perverse movement of Illuminism, which started with the Bavarian Weishaupt, and finally allied itself with French Masonry. Mrs. Webster definitely exempts English Masonry from her strictures. Bernard Faÿ, on the contrary, in his *Revolution and Freemasonry*, does not even mention Mrs. Webster's thesis. Yet there lie the facts of an inextricable muddle of good and evil. Some of us feel that the Lodge made a valiant attempt to purge away the evil, sending Mesmer, Cagliostro, St. Germain. We know that Cagliostro failed his superior.

We need not follow France to the awful Terror. The men who directed that outburst were hardly responsible human beings. Creatures who shriek and rave and foam at the mouth, who throw enemies and erstwhile friends alike to the guillotine, who deliberately set out to reduce the population of France by murder, so that their schemes of universal benevolence may lead to "the greatest happiness of the greatest number",—such creatures bear the hall-mark of the Black Lodge.

Rather I wish to point out the connection which links America to the France of the Encyclopædists and the Revolution. One school of historians shuts its eyes to the fact that the American Revolution was deliberately provoked and engineered by the Masonic lodges of America. They tell us that it was a natural outcome of social and economic conditions which confronted the colonists; that no proud people could accept the rule of a corrupt government 3000 miles away; that unjustified taxation without representation drove the colonists to revolt. That is the view I was taught in school, where I anathematized kings and praised the birth of "Freedom" in poetry. Other historians point out that Americans were loyal to their British blood, strongly attached to the Protestant principles of the Reformation, loyal to the Hanoverian dynasty, and that their economic life was centred in London. It is exactly the same dual interpretation of history which makes it so difficult to understand the French Revolution.

It is, however, almost certain that the famous Boston Tea Party was a Masonic affair. Masonry worked steadily through the colonies to sow the seeds of discontent with England, and to cement them into a new unity. Franklin, Washington, Revere, Hamilton, Madison and the Generals of the Revolution were all Masons; the Declaration of Independence might have been written by the French revolutionaries; the Great Seal of the United States bears the Masonic symbols on its reverse.

Benjamin Franklin went to France as our first ambassador, and became

the petted darling of the Lodges there, who hailed him as the representative of a "New Era". Franklin was probably sincere, but he was enmeshed in glamour and psychic dreams. Franklin as Grand Master of the *Loge des Neuf Sœurs*, Franklin embracing Voltaire while the emotional public drips tears of joy (the exhibition even had to be repeated a second time so that those absent on the first occasion might see Enlightenment in action!), Franklin carrying on a secret campaign against the principle of royalty in France—well, all that, to put it mildly, is "a bit thick".

Faÿ writes: He was Most Worshipful Master of the *Loge des Neuf Sœurs*, a regular Blue Lodge belonging to the English Masonry of France. He was Honorary Most Worshipful Master of the *Commandeurs du Temple* of Carcassonne,—the *Saint Jean de Jerusalem* Lodge conferred on him the highest possible degrees. The *Loge des Bons Amis* of Rouen also made him one of their brethren. All around him people sang:

> To human nature he restores its rights;
> He gives it freedom by giving it enlightenment,
> And virtue itself, to visit mankind,
> From Benjamin takes its appearance.

One reads the writings of Franklin and finds there the evidence of a clever, hard-headed, practical, scientific fellow, but one looks in vain for a ray of true spiritual insight. Here is worldly wisdom triumphant—that canny worldliness which, unchecked by authority either from without or within, has led to the present debauch of materialistic humanitarianism. Most assuredly this is neither true Masonry nor true Theosophy.

Or, turning to the genesis of the United States, it remains to ask whether the ideals of French Revolutionary Masonry were sound ones upon which to found a new nation. Opinions will differ. But speaking for myself only, and fully admitting that men's motives and ideals are mixtures of good and bad, I cannot believe that an initial act of violence by disguised men, or the dissemination of seditious revolutionary doctrines against the legitimate government, are other than the parallels of similar acts which rise distinctly from my own lower nature and are accompanied by similar sophistries about freedom and the rights of man. I do not "hold it to be self-evident that all men are created free and equal". My experience shows me that the average man is a creature of emotional caprice, and that the end of democracy is the shouting mob. I believe that the maintenance of the culture of a race, and the preservation of the soul of a nation, rests with the few—the true *aristos*, and that democracy leads to a debasing of cultural and spiritual values.

The basic perversion which affects church and state alike and turns America into a madhouse, is the identical confusion of lower and higher self to which subversive French Masonry lent itself, a confusion between the world of Cæsar and the world of God. Or perhaps we may be nearer the truth if we say that men have forgotten that there is a higher self and a world of God, and are turning the laws laid down by the Great Ones for the direction of the healthy

soul, to the uses of the body and its desires. So love becomes its ugly opposite; brotherhood becomes sentimental humanitarianism; the spiritual ascent of the soul to its home, turns into pacifist dreams of a material and scientific Utopia; the study of life turns into mechanism whereby a mass of flickering shadows thrown on the screen of time and space is regarded as causal, and the shadows are interpreted in terms of one another. Take the famous Revolutionary Triad,—Liberty, Fraternity, Equality: the concepts which those words carry are very old, and I believe that at their origin they are ideals of the Lodge intended to guide men's souls to heaven, and not to the communist paradise. Liberty—yes, the liberty of the sons of God who, in perfect obedience to spiritual law, find perfect freedom. Fraternity—certainly, the theoretic unity of all souls in the Oversoul, and the practical attempt to establish the nucleus of such a Brotherhood. Equality—truly, just as children of a father are equally worthy of his affection, though the needs of the littlest are quite different from the needs of the oldest. But these immemorial ideals of the White Lodge have been "pierced with evil", and their glamorous opposites have been subtly substituted: for Freedom, self-assertion; for Fraternity, hysterical slumming and the worship of man; for Equality, a levelling down to the lowest.

What then *is* the American ideal for which we have been yearning? As I have dwelt upon these matters, I have thought of the last quarter of the 19th Century and of H.P.B.'s work. She was faced with a double perversion of science and theology, and she set herself to correct matters. To those who would listen she said: Back to the ancient Aryan sources. We have been told by one of those early members that for years he never gave a thought to Christianity. Then, about the year 1900, those people were told: Go back to your own Scriptures and see what you find. So they returned to the study of the New Testament "to find Theosophy on every page".

If it be true then, as I believe it is true, that Masonry at its source is identical with Theosophy at its source, then is it outside the bounds of reason to suggest that we should do just what H.P.B. asked her students to do? Let us abandon the perversions of Liberty, Fraternity and Equality and work back to their spiritual prototypes. Having come to understand something of the true meaning of the terms, we may then set about the task of converting our lives into harmony with them. We shall learn to live as free men and not as self-willed, disobedient demons. We shall come to have some true sympathy for others, and shall try to help them to lift the heavy burden from their own lives; perhaps we shall try to put into effect those marvellous words from *The Song of Life:* "When we surrender our wilfulness and bow to the light in another, we draw forth wonder and willing help. The lord of his inmost fortress sees in us a friend, all doors are opened to us, and we are made free of every secret within."

And finally, having learned something about how to live in this world, and how to practise a measure of brotherhood, we shall face the fact of the evolution of our own souls, and shall study and apply the laws which pertain to that evolution and which have been so abundantly explained and illustrated for

us. We shall set out to incarnate progressively those parts of our greater Life which now lie latent in our souls.

So to would-be American patriots we can say: Back to the sources—back to an understanding of Theosophy under whatever name or form it most appeals to you. Saturate yourselves with its luminous ideal and use its bright sword to cut through the jungle of unhealthy growths which have grown up around it. Then let us live Theosophy and teach Theosophy. It is the American Soul placed there by the Lodge. Shall we not try to make incarnate that vision which many a poor immigrant of Europe has seen as his ship swung in sight of the Statue of Liberty in the harbour here? Are we so certain that Bartholdy has not builded better than he knew? What if Masters call that Figure by another name; what if they call it *Theosophia?*

The Chairman then asked for the report of the Committee on Letters of Greeting.

Report of the Committee on Letters of Greeting

Mr. J. F. B. Mitchell: *Mr. Chairman and Fellow Members,* we are fortunate in having communications from all our Branches, and from a number of members-at-large. They come to us with word that those who serve on the outposts are thinking of us to-day; and they give us an opportunity, as we read them here, to send back to these, our fellow-workers, something of the strength and spirit of the Convention.

The letters were listened to with great interest and were frequently applauded. Extracts from them are printed at the end of this Report of Convention Proceedings.

The Chairman expressed very sincere thanks to the writers of these letters, on behalf of their assembled comrades,—and called attention to the evidence they gave of the closeness and unity of effort throughout the Society. Delegates who were present were then asked to address the Convention.

Greetings from Delegates

Miss Hohnstedt: The members of the Cincinnati Branch who cannot be here to-day are all sending their greetings. As to the work of the Branch, we have been studying Mr. Johnston's translation of the Upanishads and find it very inspiring. It made a great impression on all of our members. We have also taken, for comparison with the Upanishads, St. Paul's Letters to the Corinthians, and have found how much they coincided. The whole aim of the Branch has been always to have the idea of Good Friday and Easter in mind. There cannot be an Easter unless it is preceded by Good Friday. In other words, we have to go through Gethsemane and kill our lower nature, if the higher nature is to evolve.

Mrs. Regan: It was said at the opening meeting of the New York Branch that perhaps one of the outstanding characteristics of man is the capacity to

be inspired. Surely we have been inspired this morning. Now we must seriously ask ourselves what are we going to do about it? *We must do something.*

With some of us, perhaps with many of us, the afterglow of this Convention is going to fade, and perhaps with it our inspiration. What are we going to do to rekindle that inspiration? Do you remember the closing sentence in one of the addresses of the Convention last year, speaking of indrawal? It says in that closing sentence: It is we who must keep the link unbroken —it is we who, by loving, by transferring our heart's energy to the root, will preserve its life so that it can bear fruit and put out branches when the Master Gardener appears. Perhaps if we learn that sentence, when we find our inspiration weakening we can think of it, and think of our great privilege and renew our inspiration.

Another thing: do you remember the last "Fragment" in the third volume? It is an appeal for chêlas. Now there are those of our comrades who really have carried this Society over into the present cycle; they have carried this burden. Now let us see if we cannot help lift it a little. You remember the closing words, "In God's name come over and help us. The need is so great!" Let us resolve to go over and help them.

Mr. A. González Jiménez: During this year the Venezuela Branch has tried, to the extent of its ability, to work in silence. Every day its indrawal becomes greater, so as to enter more completely into the Heart of the Lodge willing for service.

It has been our new experience, we may say, to have again discovered that Theosophy is found everywhere, and that the more we live the inner life, the more evident is the Father's Will in this world, as the Voice of the Lodge expresses itself in visible facts to those who are willing to see and who devote their hearts to It.

Our chief subjects of study have been the War, and Discipleship, and the addresses of last Convention. Several members are continuing the study of Christianity, and are trying to practise daily some acts of "The Christian Life". We believe that this discipline will become a new state of consciousness.

Outwardly we have been witnesses of a change in the governmental régime, and we pray that this may be of profit to the Soul's purposes. One feels something new in the collective mind. Papers, associations, etc., as far as they can perceive, claim and invoke many of the same principles for which The Theosophical Society is working. Many of them are asking, "From which secret fibre of the National Soul have they received the message?" They know not; but by intuition they are feeling the beneficent influence of the Theosophical Movement in this region.

The Branch is anxious to co-operate with the cyclic work of The Theosophical Society at this time; to strive so that the world can feel the living inspiration of Masters, and by means of sacrifice and devotion prepare the way for the Lodge Messenger. His evocation has been our daily prayer.

Our gratitude and love to those great beings, on whose compassion our

strength lies, and to those visible and invisible companions in Convention assembled to-day. We pray that this may be an opportunity for the world to learn that "man liveth not by bread alone".

This, in conclusion, is from a letter from one of our members in Caracas:

"We shall not go [to the Convention], but—especially those among us who have been there more than once—we shall think of all of you, one by one, with much love, following you from minute to minute, during the morning, at lunch, throughout the afternoon, and then at the tea on Sunday; and we shall be *en fête*, sharing your joy and your hopes. It will be our souls that will be there with you all, and if the Masters embrace us in the magic circle of their love, we shall be there in person also!

"The separation, the distance, will not sadden us, because we know that you and we are united by eternal ties which no dark power can ever sever."

Mr. Rivero: It was Emerson, I think, who said in one of his essays, that if he knew where Plato was now, he would sell all he had, seek him out, and learn from him. Animated by a like purpose, should we not do likewise in order to attend the Convention? This august assembly represents the realization of our highest inspiration of the year. Great then is our joy, great our gratitude, great our responsibility.

Imbued with the edifying lessons of the Convention, we shall go again to the visible unreality, as missionaries of the invisible reality. You recall the juridical fictions of extra-territoriality and immunity? Diplomatic envoys, unaccountable to local authorities, proceed in a foreign land as if they were in their own. This privilege is not only the Ambassador's: it extends even to the most humble of his servants. In such a spirit, and if we are worthy, the Convention may bestow upon us the grace of a similar, although greater, privilege: the grace of "being in the world, yet not of the world", in order that we may love, serve and honour the Masters of Wisdom, the Masters of Compassion, with "faith, courage and constancy", illumined as we are to-day by their divine light, which ever burns in the holiest and most secret corner of our hearts.

Mr. Miller: We had a call at the Convention last year. The call has been renewed to-day. It seems that what was said this morning (that this is not a time for talk, but a time for action) is particularly true, but perhaps we can learn from our failures, if in no other way. In fact, some of us have very little but failures and faults to offer the Masters. But the point I should like to make is: that is just what they want—they want us as we are. Are we going to give ourselves to them?

The meetings of the New York Branch this year were pointing towards this Convention,—passing from the very inspiring opening meeting on inspiration and man's capacity to receive it and the necessity for embodying it, to the warning (which has been renewed here) that the time has come for the fruit to appear, especially from those of us who have been members for any

length of time and have had poured out upon us, year after year, the richest blessings of which we can possibly conceive. What have we returned for them?

In the little chapter on Karma, at the end of *Light on the Path*, it is stated that, once the student has reached the threshold of occultism, certain Karmic results ensue, and no longer can he plead ignorance. Therefore, it seems to me that even those who are attending their first Convention, and how much more those of us who have attended many Conventions,—are faced with responsibility and can no more evade it than a man can become a child again.

The Letters of Greeting refer to the crisis in the world; but a crisis has been reached in the lives of the members of this Society, and it is high time that those of us who have been inspired and aroused partially, should become thoroughly awake and alive, not only to our responsibilities, but to the enormous and precious privilege offered to us, to co-operate with the Masters in their efforts for humanity.

Mr. LaDow: I have something on my mind to say, which may seem to be a digression, but I do not think it is. In yesterday's *Herald Tribune* there was an account of a meeting of the American Philosophical Society, with special reference to a paper read by a doctor who describes some experiments on dogs. He inoculated them with some sort of germ which causes a slow but fatal paralysis. He bred the dogs which apparently transmitted the disease to their offspring. In any event, the puppies had the same clinical history and died at approximately the same age as their parents. All this is supposed to prove something or other.

The paper was read before the American Philosophical Society. No "philosopher", however, protested against the barbarity of the thing. There is evidence that this whole subject of vivisection and experimentation upon animals has given great concern to members of the Lodge. You may recall some passages in the *Mahatma Letters* (passages which I believe we can accept as genuine). We may draw the deduction, that the end does not justify the means. If an end can only be attained by vicious means, the end must also be vicious. The knowledge which we should seek can never be obtained by the torture of other creatures, animal or human. I think that many of us limit the meaning of brotherhood. Real brotherhood must include the sense of our kinship with the lower creatures, the realization of their dependence upon us. It may be a sign of barbarism in me, but I can feel more brotherly towards some dogs than towards some people.

If we start out in quest of knowledge with a perverted motive, the knowledge acquired, the structure built in the mind, will be a monstrosity. "Man, know thyself." "Man is the mirror of the universe." If we really base our lives upon those two fundamental propositions, we shall never have to experiment on anyone or anything except ourselves.

Mr. J. F. B. Mitchell: The one thing I should like to express is the prayer that we may all take fire. One's hope for the ordinary man is that he may de-

tach himself from the great mass who seek nothing in life but their own amusements and sensations, and realize that the purpose of his life is to fight for righteousness, in himself and in the world. We, too, must do that, but with a much more definite purpose added, the purpose that chêlaship shall be kept alive in the world as a living fact, and not only as a tradition and a memory. We can help toward that end in every moment of the day. It was on the steps of a million men that the Buddha attained. Every moment brings its opportunity to add to the spiritual capital of the Movement by our prayers, our desires, and our efforts to carry out in action what we have been told,—with the "intention" that someone may attain.

As was said this morning, we must gain understanding. In a time of indrawal, the light of the spiritual world will still be there, available for us if we turn our attention to it, desire it and seek it. But there will be this great difference. Now the light comes to us from outside ourselves, is interpreted for us and reaches us clear and undistorted, as we have been receiving it to-day. In a time of indrawal, we shall have to look in our own hearts for it, and then understanding becomes trebly necessary, for, while the light will be there and can always be reached, it must pass through and be coloured by our own minds. If there is not understanding and purification of the mind and nature, the spiritual light is distorted by the mind, and the result may be such terrible perversions of spiritual truth as we see in the world to-day, a world being wrecked by muddle-headed people with good intentions.

The *Bhagavad Gîta* says that he who is perfected in devotion will find spiritual understanding springing up within him; but the devotion must be the kind that is carried into action, the devotion of the will. It must be a whole-hearted devotion. We have all struggled for years for concentration as an aid to meditation. We have thought of it as concentration of the mind, as control of the thoughts, and perhaps have wondered if such a thing were possible. I should like to suggest the substitution of another word: whole-heartedness. There is no trouble about concentration if a man be whole-hearted. If he has thrown himself into a cause with his whole heart, he leaves everything personal, and all his distracting thoughts, behind. Suppose that one is doing a piece of work for a cause that one loves, and something is said that hurts one's feelings. There is his chance. He can think about his feelings or turn and throw himself whole-heartedly into the cause, leaving feelings behind,—pulling himself out of them as a man with one foot on solid ground and one in quicksand, can pull himself out by throwing his weight on the foot that is on solid ground.

Thinking of whole-heartedness this morning, a poem came back to me, written at the time of the War, on Jeanne d'Arc—she was in heaven, and wanted to go back to France to help with the War:

> I would return to that my land flung in the teeth of war,
> I would cast down my robe and crown that pleasure me no more,
> And don the armour that I knew, the valiant sword I bore. . . .
> For with me goes that soldier saint, St. Michael of the sword,

> And I shall ride on his right side, a page beside his lord. . . .
> Grant that I answer this my call, yea, though the end may be
> The naked shame, the biting flame, the last, long agony;
> I would go singing down that road where faggots wait for me.
> Mine be the fire about my feet, the smoke above my head;
> So might I glow, a torch to show the path my heroes tread;
> *My Captain! Oh, my Captain, let me go back!* she said.

That is whole-heartedness—whether ahead of us we see the joy of the open country, of which Professor Mitchell spoke, and all the riches of the spiritual world, or whether we see faggots and the stake. "I would go singing down that road where faggots wait for me."

Mr. Auchincloss: Since our Convention a year ago, the Movement has suffered a very great loss in the death of Miss Theodora Dodge, a loss far greater, perhaps, than many realize. She influenced profoundly the lives of many people, and she worked ceaselessly and tirelessly for the Movement and for the Society in many ways, and yet comparatively few, I think, realize the extent of her influence and of her labour. That was the way she wanted it. What counted with her was, that the influence should be spread, that the work should be done. She, herself, did not want to appear.

But she has left, in what she wrote for the Quarterly, and especially in her "War Memories", a means by which those who really knew her may remind themselves of all that she was and of all that she stood for, and a means by which those who did not know her so well may come, even now, to know her better.

The narrative in her "War Memories" is so absorbing, and her comments on the events in which she had a part are so interesting, that it is only too easy to lose oneself in the narrative alone. That would be a mistake. For those recollections of her experiences in the War reveal Miss Dodge as nothing else could. That whole series is a revelation. And so I suggest that the "War Memories" be read again, and re-read: by those who knew her well, that they may recapture; by those who would know her better, that they may understand.

For, within the words and between the lines is revealed all that she was: her loyalty, her tireless devotion to that Cause to which she had given herself, and for which she stood to the end, and of which all her War work was only an expression; her gaiety of heart and her sense of humour; her sympathy and gentleness and tolerance; her sound judgment, and her splendid commonsense; her unconquerable fighting spirit, which nothing could daunt, and which fought, I am told, right up to the hour of her death.

We must recapture; we must understand,—in order that we may inherit the richness of that which she has left to us; in order that we may carry on where she left off; in order that we may continue to keep alive the memory of one who has left us,—but whom we have not lost.

Mr. Saxe, alluding to the appeal that had been made, and to the statement that many T. S. members, after making a certain degree of progress, seemed to stand still, suggested that one important factor might be a lack of positive dissatisfaction with one's accomplishment, day by day. After enlarging on this point he continued: You know there is a limit to what the older members can say regarding how poorly we do! They can generalize to some extent and give hints from which we may draw our own inferences: that is about all. But there is no law against our looking at ourselves in the glass once in a while, and saying: "You poor, miserable, would-be disciple,—for heaven's sake wake up!"

Dr. Clark: Through The Theosophical Society, unexpected wealth was brought to us,—a wealth of meaning in the religions of the world, and, for the first time, perhaps, in our own religion. Sciences and philosophies yielded new meanings, and became organized, bewildering us no longer. Ancient history appeared in new significance, as it disclosed events parallel to those of our own day. Gold was found in most unexpected quarters—in a song from California, a poem from Canada, in the preaching of Phillips Brooks, and of H. P. Liddon. Certainly we had not dared to expect in sermons an unfolding of theosophical principles, or to find ecclesiastics feeling after the Lodge. Brooks and Liddon, in that period of 1875, were reaching out toward universal truth, and some spiritual magnetism from the Lodge seemed to affect them. They understood the events of Christ's life as definite historical facts and also as expressions of universal law.

Thus finding wealth, in place after place, we have come to think of inexhaustible deposits of gold made by the Lodge, century after century. But is any vein of precious metal inexhaustible? We did nothing to accumulate this treasure, though we have used it as our own. Privilege entails responsibility. Even the world—no lofty standard—brands those who waste an inheritance instead of passing it on. How despicable we shall be if we do not zealously guard this wealth of the Lodge that was put into our hands.

Mr. Kobbé: *Mr. Chairman, and Fellow Warriors:* First, as regards conditions in the world; all evil is not concentrated in the present, despite appearances. There was evil in the past also. History is a record of it. It makes no difference that, at one period, it was called Diocletianism, at another Girondism, and now Bolshevism. The same subversion was, and is, the basis of it: a pulling down and a levelling off; the exact opposite of the hierarchical principle of the spiritual world. The Frankensteins who inaugurate such "isms", sometimes manœuvre to put themselves in public office, and then they, and their subversiveness, are comparatively easy to recognize. At other times, however, working less openly, their object is to raise to public power a representative, a mouthpiece, who invariably is a renegade aristocrat, through whom they seek to fool the masses. Witness the rôle played by Philippe Egalité at the time of the French Revolution. On the surface, there was the polished manner, the

genteel voice, while, underneath, there was rottenness to the core. Let us not be deluded by any similar performance to-day.

Next, I want to underscore Mrs. Regan's closing remarks about the need for chêlas being so great, and to say something further on that subject. If we are to meet here in future councils of war, we have to do something very definite and immediate about it. Professor Mitchell referred to the World War. Let us draw a little scene from those times; one, perhaps, partly from imagination, but, nevertheless, correct in practically all detail. There were men on the front line, and they had been there a long, long time; so long, that "Blighty" was overdue. If they were not relieved soon, they could not be brought back to the front for the next "big push" against "Fritz". Not that their hearts were less valiant, not that their spirits lagged; but the physical machinery had run down. So, we see a column of other men, marching forward to relieve them; men, not as experienced as they, but honest-to-goodness fighting units nevertheless; to whom must be entrusted the lesser "stunts", as they were called, necessary to advance the line. What about these fresh troops who went up to the front? In the silence which precedes the dawn, some of them talked "of sealing-wax and cabbages and kings", or of whatever was uppermost in their minds and hearts. Somewhere, mothers, wives, and daughters, were praying that the Allied cause in which all were united, might ultimately be triumphant. It was zero hour on the Flanders front. It was time to go over the top.

The subversive forces at work in the outer world, are but a pale reflection of the conflict on the inner plane. The Masters who, on the inner plane, guide and advance the Lodge Movement, need chêlas, here and now, that the outer expression of the Movement may continue to be carried forward in the world. They need *us*. Those who refer to themselves as our Elder Brothers, need their little brothers who are in the world. Let us, then, march to the front. Let us man the front line,—all united that the Masters' cause may be carried forward in the world. Let us, then, draw together in a closer touch of elbow, a more snugly-knit *esprit de corps*. It is zero hour along the theosophical front. Someone must go over the top.

Mr. Brush: Part of our discussion at the New York Branch this season, has centred in "inspiration". We have considered it as a divine gift, granted us from above, as well as something that may be evoked from within; but the basic fact brought out by these discussions—the one it seems to me that can mean so much to ourselves as well as to the world—is this: that inspiration, instead of being the exclusive property of the few, the creative artists, the thinkers, the leaders of the race, may become, under certain conditions, the heritage of us all. We know what these conditions are. They are inner, not outer. They are a basic part of Theosophy as well as of life.

It is as if we, and not only we, but all men, were surrounded at every point by doors, each door leading away from self to something that is greater than self. There is, for instance, the door of duty, the door of sacrifice, of service,

of failure as well as success. Either we open these doors, willingly, ourselves, or we wait until life opens them for us. Then, if we will turn away from our preoccupation with self, sufficiently to *look*, we see through each opened door, stretching away in the distance, a well worn path, full of difficulties that challenge everything in us, but leading up to the heights where the Masters are.

Many *are* inspired by what they see, but stop at the threshold afraid to act —afraid of the difficulties ahead; and so each door closes before them.

But at Convention time, it seems to me, *all* doors are opened for us at once, so that we catch many a glimpse of the heights beyond. Our task, then, during the coming months, is not only to treasure what we have seen and felt in our hearts to-day, but continually to evoke the desire and the will to follow it.

Colonel Wise: *Mr. Chairman, ladies and gentlemen:* The last time I was accorded the privilege of addressing this Society I did not have the honour of being a member of it. Now I can claim that honour. But I am not even an acolyte—only a neophyte. This being so, all I can do is "testify at the meeting".

The text—"know thyself"—upon which the Chairman of the Executive Committee spoke to-day, suggests many things to my mind. It applies to the American people collectively as well as individually. As a nation we are in great need of knowing ourselves. Much of the evil among individuals to-day is, I believe, due to our collective misunderstanding. False history has concealed from our view the true character of the Nation. To-day historians are merely throwing together glittering platitudes that lead our people to believe that we have attained perfection, when our record is far from commendable in many respects. In truth, as a nation, we have manifested little knowledge of liberty, equality, and fraternity in their real theosophic sense. As I see it, our sufferings to-day are not accidental. They are part of the retribution which enters into the nature of an all-wise, creative genius whose grand scheme of things has regard for the weak as well as the strong. Slavery, our merciless exploitation of the Red Race, our commercial greed, the constant accentuation of the material at the expense of the spiritual, involved us in a certain penalty that we cannot escape. Yet, to-day there is not a single public man urging the abandonment for ever of the materialism from which we are suffering. On the contrary, they are all fixing the mind of the country upon the recovery of what we recently possessed. I, for one, do not wish to see this kind of recovery.

The radio is a second powerful evil influence in its present operation. A butcher may hire a professed sociologist, a shoemaker a quack economist, a department store a political scientist, to lecture to the masses with impunity. The people are not as stupid as commonly supposed. After listening to these ill-informed speakers, they see that none of them knows what he is talking about. The effect of this is evil. It tends to destroy faith in everything. The trouble to-day is not wrong faith, but utter lack of faith. In short, the radio is being employed not as an agency of moral uplift but of intellectual degradation.

Last Saturday I picked up what is relatively a conservative newspaper. Twelve subjects were covered on the front page. Four of these were foreign wars, etc. The other eight were major crimes which had occurred in our very midst. They included the holding up of a United States mail-passenger train, a battle with bombs in a National bank, the strangling of a lady in her home, the cutting of the throat of a business man in his office on Wall Street, the arrest of licensed detectives for fraud, fraudulent practices by a large corporation, and the dismissal of a United States judge for dishonesty in office. The fate of the judge was decided by Congress, not on the merits of his case, but on partisan political grounds. Here is a very different moral picture of American society from that painted by our historians and publicists. Can any society long endure, much less enjoy material prosperity, that has become morally so degraded? What of the effect on the collective mind of the nation, of a press that carries pictures of our true condition like that described? Where is there anyone feeding noble, uplifting thoughts to the masses through popular histories, the radio, or the press?

Do we not know that a minister of the Gospel who openly essayed to assail the tone of any of these perverted agencies would be removed from the pulpit? Why blame the Church for this? The truth is we have made it impossible by our indifference for the Church to wield the "flaming sword" of truth.

Finally, I wish to advert to the Masonic connections of Washington that have been mentioned here. To be sure Washington was a Mason. I believe, however, he was far more than a Mason, and that he merely sought to employ Masonry to the extent it could be made to serve a high purpose. In my opinion he was not only the greatest man ever produced by the Anglo-American civilization, but a theosophist from the ground up. When he placed the triangle on the seal of the United States, he placed it there to represent the principles of the Ancient Wisdom. I believe that the way to correct the ills of American society to-day is to lead the nation back to the principles taught by Washington and symbolized by the sign he placed on the seal of the United States. The national motto adopted by Washington—"E pluribus unum"—implied far more than the political aggregation presently constituting the American Republic. It implied the unity of which the Great Lodge has ever taught. It implied the trinity of which Jesus himself was the inspired symbol.

What American society needs to-day is another Washington, so great, so good, so high above ordinary men that he might lash the nation into a consciousness of itself, compel it to see itself in its true aspect, compel it to know itself.

The Convention next heard with great pleasure and interest from Mr. Fisher, and from Mr. Miller, Jr., Mr. Mitchell, Jr., Mr. H. Mitchell, Mr. Russ, Jr.

The Chairman then spoke of the debt of the Society to the contributors, editors, proof-readers and others, whose labours, on a purely voluntary basis, result in the publication of the THEOSOPHICAL QUARTERLY. A motion expressing this indebtedness, with deep appreciation, was carried unanimously.

MR. HARGROVE: The Committee on Resolutions has nothing more to report, but, before it is dismissed, I want to point out, because I have been asked to do so, an interesting deduction from Dr. Torrey's talk. He spoke of French Masonry and its effect in America. The Lodge, clearly, had hoped to use Masonry in the eighteenth century, for the revival of true brotherhood and of the Ancient Wisdom; unfortunately, as Dr. Torrey said, it was misused and its influence became evil,—and is evil to this day, so far as concerns the "Grand Orient" in France and in some other parts of Europe. But that failure was the result of Cagliostro's failure. This reminds us that the fate of the Movement is nearly always in the hands of an individual,—not necessarily an individual "at the top". A person who seems of minor consequence can do infinite harm to the Movement. In comparison with Saint-Germain, Cagliostro was entirely secondary, but it was his failure that made it impossible for the Lodge to do what might have been accomplished, and which, instead, resulted in injury lasting to this day.

The Committee on Resolutions was then dismissed with thanks.
On motion, the Convention adjourned.

ISABEL E. PERKINS,
Secretary of Convention.
JULIA CHICKERING,
Assistant Secretary of Convention

LETTERS OF GREETING

AYLSHAM, ENGLAND.

To the Secretary, Theosophical Society: Please convey my warmest greetings, and good wishes, to all our fellow members assembled in Convention.

These are difficult days; I doubt if there have been many more difficult; and here in Europe what one is most aware of is a sense of great restlessness, of insecurity,—at times of fear, always of nervousness.

This is a very bad thing, for fear is an evil counsellor, and has often driven men to terrible upheavals and catastrophes.

Men's minds are deeply troubled; but that is not bad, for in their trouble they are ceaselessly searching for something outside of themselves, something capable of satisfying them, and so they are more open to the great teachings of the Lodge, to the wonderful truths that Theosophy can bring them.

Herein lies our individual responsibility. If we can carry something into Convention which is really worthy of it, something truly spiritual that has nothing of self in it, we shall gain an increase of spiritual life, of light and understanding, which will enable us to become carriers of the Masters' light into the darkness of the world.

This will not be done by outer work, by any sort of propaganda, but by becoming a contagion of good to all those with whom we come in contact.

With renewed greetings and prayers that the Master's blessing may rest upon our Convention, I am,

ESPOIR BAGNELL.

Miss Bagnell wrote: Already, as you know well, we are looking forward to Convention

time, seeking to prepare for it beforehand, and then at the time to participate, to the utmost extent of our consciousness, in that assembling of the Powers. . . .

I have thought that part of the work of the T. S. is in road-making, in maintaining that essential line of communication between the Lodge and the world. Sometimes it is a case of building or repairing bridges, under fire; sometimes it may be necessary to tunnel beneath a mountain, where the digging into dark and subterranean regions requires the utmost courage on the part of road-builders. In this connection, I found a quotation which seems to give an immediate incentive to our effort: "We have not to tunnel the whole mountain ourselves. Under the same Engineer there are gangs working from the Other Side."

I send my good wishes to all "in Convention assembled", greetings to those who are present at Headquarters, and to those who, kept at home in the "place of their duty", are present in heart and consciousness. May we respond to the guidance that is given us, with greater determination and a deeper understanding, at the time of the Convention, and in all the year that follows.

Los Angeles, California.

With this, and in other ways, we send a glad greeting and every best wish to the members assembled in Convention, and to all of those who, like ourselves, for various reasons are unable to attend. In addition, we feel that now is the time for both introspection and retrospection.

As we look back over the years that have gone since the century began, we can see more or less clearly in the distance, as it were, the outstanding changes that have taken place in the life of the Society, especially in its inner life, during those years. Some of those changes we have only heard of, or read about; others we have shared to an extent, having lived through them; but its most outstanding and momentous change, at the century's very beginning, we, as a Branch, obviously have yet to undergo. This came, you will remember, when the Society as such turned from the intellectual and other triumphs it had achieved, inward to its own Soul, so as to become inwardly and outwardly at one with it; to give from there of its light and life, and love and force, directly and in ever-increasing measure, to whatever its members undertook to do, from that time on; or, rather, it was just a few of its members who then and thus turned inward, to blaze a way for the rest of us. And, we hardly need to add, since we all know it so well, the soul of it is the Masters. Furthermore, we realized that the members of the Society, *are* the Society.

Thus, ever so slowly, step by step, year after year, Convention after Convention, as we now see them, we have been brought to the very Tree of Life and Knowledge, so as to have seen something of its blossoming; but of its ripened fruit, it seems, we have yet to "pluck and eat", as the Master in *Light on the Path* has it,—have yet to turn inward, to "indraw", as we now express it, as those few did at the century's beginning.

Still, we have turned inward in some ways, our inner eyes at least have been opened, or nearly so, or we could not inwardly see as we now do; but if we rightly interpret and take to heart what has been told us in the last two or three Conventions, we did not go far enough. If we take that simile or actuality to ourselves, that Tree as being our innermost Self, as we may truly do, it seems we have borne leaves, and even blossomed to some extent, but there have been too many leaves, personal leaves, that have almost taken the life from our tree, the Life that has been given to us in those years; so that our finest and most inwardly productive blossoms did not come to fruit, as they might have done, had we not grown so many of those leaves. So that the Tree itself, its root within us, is in danger, and the season for its growth, which those years have been, is almost at its end. So now there is pruning to do, "down to the root", to the Soul itself, stripped bare of everything that holds us back from it; if our endeavours, our will and endurance, can take us that far. So we may grow again, be inwardly "born again", to blossom and to bear the fruit of the Lodge itself, in the Lodge itself, and be personally conscious of being there, like the few at the century's beginning.

Moreover, it would seem that it is to be either that or nothing, now or perhaps never. As we thus looked back and within ourselves, it was as though that Master in *Light on the Path*

himself was speaking: "I say first—take knowledge. *To him who hath shall be given.* The womb of Time will close before you, and in later days you will remain unborn, without power." The italicizing is ours, the sentence having impressed us as never before. And may it be *his* Convention, this time.

THE PACIFIC BRANCH,
W. H. BOX, *President.*

NEWCASTLE-ON-TYNE, ENGLAND.

To the Members of The Theosophical Society in Convention Assembled, the members of the Newcastle-on-Tyne Branch send most hearty greetings and good wishes.

We shall be observing Convention Day once again, and this time with added interest. The personal contact which some of us were privileged to have had last year has made a great difference in many ways, and our Branch has certainly been enriched by it. We feel that we know you all better and are much more intimate with your proceedings. We realize that we have the same Ideals and are entirely at one with you in heart and purpose.

Although another year has passed it seems but yesterday, and may that be a joyful sign; a striking indication that we have been busy in the Masters' Cause, striving to become, in heart and mind, more like unto Those it is our privilege to serve. The past year would seem to have been an opportunity for assimilation and embodiment in a marked degree. By not having the QUARTERLY for nine months, we have had the chance to digest and understand the old numbers more thoroughly, and to the extent that we have diligently searched for the light, we have benefited accordingly.

As the past year would seem to have been an opportunity for assimilation, so it has been one for action or embodiment. "He that loveth me keepeth my Commandments." It is not sufficient to be hearers of the word only. We must be "doers". So, standing on our own inner resources, letting the Warrior fight in us, overcoming the world by being in it but not of it, we have had the opportunity to build into our lives more fully those things which we believe to be true. For *embodied* philosophy is strengthening, whereas its opposite is weakening.

We therefore trust that the Society has gained in spiritual force by the earnest application of the principles we stand for. We have been told that "to know the doctrine, we must live the life", and this is no mere platitude. As we know at first hand, by actual experience, we have vision and understanding both about ourselves and the world in general. And what is more needed to-day? We were reminded a year ago that "we had a mission", and we were exhorted to be "true to our trust" at all costs. So we would pray that the Society may continue to be a true channel, a shining reflector and disseminator of the light, and a fearless spokesman for righteousness, justice and truth. We would pray that this may be, but we would also exercise the will to that end.

E. HOWARD LINCOLN,
President.

SOUTH SHIELDS, ENGLAND.

To the Members of The Theosophical Society Assembled in Convention:—The members of the South Shields Branch send to you to-day their very sincere fraternal greetings. At this time of re-union and festival of the Spirit, we must offer in our hearts a pæan of praise and deep gratitude to the Elder Brothers who opened the door to the Spiritual Life by means of The Theosophical Society, and who form the Guardian Wall to protect us from worse evils than those that beset us; also to those members of the Society who have gone before and who beckon us to follow in their footsteps. We have received from them a noble heritage, and we must see to it that we do not betray the trust that they have reposed in us. The Light and Life which radiate from Theosophy present to view an ideal at once noble and divine, in sharp contrast to the rampant sin and wickedness that hide under the cloak of Toleration to-day, so that sin goes unchallenged. Democracy has become the Herd instinct; character and individuality have gone, and western civilization, stripped of its veneer, appears to be tottering

on the brink of the abyss of chaos. Humanity and civilization can only be saved by a return to the fundamental teachings of the Wisdom Religion. Let us pray that the spiritual force emanating from the Convention may find ready response in a few hearts to live the life of the soul, and thus bring others to the Light.

THOMAS MACKEY,
Secretary.

TORONTO, CANADA.

To the Secretary T.S.: The Members of the Branch ask me to send the following words of Greeting.

Our thoughts at this time reach out to the members and friends assembled in Convention.

We feel a great force for good is centred there, its influence being felt throughout the whole world. Although we cannot be present in person our thoughts and prayers will be with you.

With the increasing tension of life in the world to-day, Theosophy indeed provides an oasis for our souls. At no time in our history was it more necessary to study the steadying influence and philosophy of its teachings.

The inspiring messages that come to us through the medium of the QUARTERLY are a boon to all who study its contents. To all who make this possible we send our grateful thanks.

May we all have the strength and courage to live its teachings that we may be further fortified for the higher conquests in the great Cause of the Masters.

ALBERT J. HARRIS.

WHITLEY BAY, ENGLAND.

To the Members of The Theosophical Society in Convention Assembled, the Members of the Whitley Bay Branch send sincere fraternal greetings.

Our thoughts and aspirations are conjoined with yours at this time, in your efforts to establish and consolidate a centre through which the moral and spiritual powers latent in man may function. It is only through our continued and concentrated efforts that this power can operate; we are the instruments through which it flows, and the importance of the development and fitting of the instrument for this purpose cannot be over-stressed. As fire enters steel, making it more pliable and ductile, that it may become tempered to a new strength, we pray that the spirit of the Convention may enter our minds and thoughts to-day, that we may become fired to further efforts, and that the consciousness of each member may be raised to a new strength and dignity of purpose.

FREDK. A. ROSS,
President, Whitley Bay Branch.

[Names are omitted from the following letter because it comes from a part of Europe where, in certain circumstances, the opinions expressed by the sender might react dangerously upon him.]

To the Secretary, Theosophical Society:

The members of the Branch wish to send most cordial greetings and the best of good wishes to the Officers and Members of The Theosophical Society, in Convention Assembled.—May the blessings of the Great Lodge rest upon your Assembly so that it prove a very successful one and a unanimous thanksgiving-service. We shall join our aspirations and prayers to yours. This feeling-together, this feeling of Unity will reinforce our efforts and animate our own resolutions that we become able to stand all hardships and trials in the time to come.

Recalling in our minds the most impressive experience which three members of ours had by attending the Convention of last year and two years ago, we feel anew deep gratitude for all we received during those very happy days "when we came home".

We live through a horrible time in this confused and fogged-in world where only Theosophy gives us a better understanding of the underlying causes, and the connections of the disgust-

ing occurrences in international affairs. In spite of the feverish activity of prominent statesmen, the souls of the leading European Nations are in a deplorable agony. The humiliating issues of the late London Conference prove a startling lack of concord in vital things among the Great Powers of Europe, and show in a frightening way a terrible confusion, a blindness and confounded stupidity of muddled and misled people who do not and *will* not recognize principles of honour and righteousness; therefore, they cannot see the real facts and the unavoidable consequences of their failure.

One of the political aims of Germany is to separate England from France. Will she succeed? This conception would be almost intolerable, but we must face it and we must be watchful. Undoubtedly, the artful tricks of the Black Powers were not without success. While the members of the League of Nations argue, Germany is acting.

In truth, the Alliances of France and Czecho-Slovakia with the Soviets are an inexcusable blunder, or perhaps the fruit of fear of Hitler-Germany; in any case a compromise with evil. And what is to be thought of the thickheadedness—the wilful and sturdy resistance to comprehend principles—of those English Parliamentarians who, in the House of Lords, recently declared that the former German Colonies should be restored to Germany in order to comply with her demand for "equality of rights";—a spontaneous offer before it officially was demanded by Germany! At the same time, they were discussing in London the grant of a new loan to Germany. And all this for the "pacification of Europe". Peace at any price, even at the expense of the National Honour. Is this not downright insanity? Is not such an attitude almost an invitation to the Black Powers, or to their instruments, to further provocations and aggressions?

What can we do against that attitude within such a poisoned and infected atmosphere? What have to be our tasks, our contributions? Above all, I think, we ought to pray continuously that the Masters' will shall be done. Another effective contribution would be, I believe, to put into practice in our own spheres of activity what Theosophy teaches and offers us. To do so, there are plenty of opportunities: in fulfilling our daily duties in the light of Theosophy; in our family circles; in our business life; yes, and even in our Branch life. Thus we begin to realize our opportunities, and, feeling the mutual danger, we also see the responsibilities that rest on the members of The Theosophical Society.

To us, Theosophy is the light-house within that psychic fog, and the guide in the chaos of international politics. Theosophy gives us not only more light and a better understanding, but also more faith and courage and greater power of resistance; it braces our nerves and refreshes our souls. And we, in this part of Europe, we especially, need these strengthening forces; more than ever, I think, we are exposed to the danger of Hitlerism. Considering the present political conditions of Europe, I am afraid that another Great War is fast approaching, and we know the annexations that belong to Hitler's scheme of conquest; possibly, our own country will be one of his victims. Therefore, we have to face that danger and must be watchful. May be that that time of trial of which Mr. Hargrove spoke, "the time when we shall be cut down to the root", is not so far for our little Branch. But if we have confidence in God as Job had, we shall remember that, "There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease."

Therefore, we have to acquire a steadfast faith and a bold courage; we must learn to be inspired from above if we wish to respond, if we hope to be of some service to the Holy Cause, and to come up to the expectations of the Masters of Karma and Wisdom. "Lord, grant that we may rise to those opportunities and responsibilities with which we are faced", and also grant that we may become worthy of the "Grace of Final Perseverance".

I beg to convey our brotherly greetings and heartfelt thanks to the Executive Committee, as well as to the Officers and Members of the New York Branch, to whom we owe so much for help, guidance and encouragement which we greatly appreciate.

ONEAL, ARKANSAS.

To the Secretary T.S.: Would you kindly remember me to the Officers and Members of our

Society in Convention assembled? Thank you. I shall certainly be with you in heart, and spirit, and in thought. And how glad I shall be to be there, even if *only* in thought! What a privilege, and honour to be in such Company! Again I beg the privilege of standing with my Comrades as we salute the Corps.—Those who have for fifty years born so nobly, and uncomplainingly the brunt of the battle. Toil, sacrifice and endless effort. Asking no quarter; seeking no reward,—save the privilege of serving Righteousness.

A Voice was heard, ringing clear and true:

"Be steadfast, be strong",—

Steadfast in seeking Inspiration from Above;

Strong in making this Divine guidance manifest in our daily lives;

Steadfast in withdrawing our centre of interest from the world and its illusions;

Strong in following the Gleam of the Divine Light, back to the planes of the Immortal,—our Home.

May the Peace and Love and Power of Those who *understand*, be with you.

WM. E. MULLINAX.

Deep interest was shown by delegates and members in the reading of Letters of Greeting, and, as usual, they elicited frequent applause. In addition to the foregoing, they included letters from Mr. Henning Dahl, Chairman of the Oslo Branch (Norway); Miss Eleanor Evans (England); Mrs. Graves, Secretary of the Norfolk Branch (England); Miss Bertha Gorich (California); Mr. J. E. Jonsson, President of the Arvika Branch (Sweden); Mr. and Mrs. Plinio (Italy); Mr. W. G. Roberts, President of the Middletown Branch (Ohio); Mr. and Mrs. Schoch (Brazil); Miss J. B. Tuttle (California); Mr. Acisclo Valedón (Venezuela); Mr. Percy W. Ward, Secretary of the Gateshead Branch (England); telegram from Captain and Mrs. Hamlen (Maine); telegram from Mrs. Vaile (Florida); cablegram from Mrs. Bagnell, President of the Norfolk Branch (England); cablegram from Mrs. Raymond (Japan); cablegram from the Venezuela Branch of Caracas. Other letters from abroad were read, and most appreciatively received, but are not acknowledged or quoted in the open pages of the QUARTERLY for the reason that unusual political conditions in some parts of Europe would make this inconsiderate and inexpedient (see the QUARTERLY, July, 1934; page 33).

Heroism is the brilliant triumph of the soul over the flesh, that is to say over fear; fear of poverty, of suffering, of calumny, of illness, of loneliness, and of death.

There is no real piety without heroism. Heroism is the dazzling and glorious concentration of courage.—AMIEL.

REVIEWS

The Chinese Renaissance, by Hu Shih; The University of Chicago Press, 1934; price, $1.50.

Dr. Hu has been called "the father of the Chinese Renaissance". Certainly he has been an active participant in the events which have marked the disintegration of "old China" during the twenty-three years since the overthrow of the Manchu Dynasty in 1912. To-day he is Dean of the College of Letters in the National Peking University. His learning and literary skill have brought him an international reputation. In a certain sense, he is the chief apologist for the Chinese Republic. It is his function to justify the ways of "young China" in the eyes of Westerners. It is not astonishing that he has been quite successful, especially in the United States, for his conception of life is extraordinarily like that of very many American college professors.

Undoubtedly China has been forced to try to adapt itself to a most difficult set of conditions. The inroads of European nations and their industrialism could not be checked by the diplomacy of the Manchus, and the pacifist habits of the Chinese populace made any sort of effective military resistance impossible. Moreover, particularly during the past fifty years, the traditional culture of China has been profoundly disturbed by the steady infiltration of Western political, religious and social theories. The missionaries may have made few converts to their various brands of Christianity, but they have given the Chinese an exalted idea of modern science and the machine age, and they have been only too successful in their efforts to undermine the institutions of Confucianism, including the sanctity of the family bond. From the missionaries the Chinese have learned that American democracy is the most perfect of all political concoctions, and thousands of them have come to our universities to learn more about Thomas Jefferson and Karl Marx, and to be dazzled still further by the glamour of our modern world.

In brief, the virus of modernism has entered the old body of China, and only the wisest of mankind would dare even to guess whether she will somehow be cured or will die of the disease. Japan facing similar problems has attempted to solve them by imitating the West in externals without discarding what is essential in its traditional standards of inward behaviour. It is a desperate experiment and may terminate in a ghastly failure, but at least it was undertaken consciously, after deliberation, by a group of statesmen whose principal

motives were love of country and loyalty to their Emperor. However, in China it is impossible to describe what is happening as an experiment. The old standards have been weakened, but only a vast confusion has taken their place.

Dr. Hu is among those who have lost almost all faith in the virtues of ancient Chinese civilization. On the other hand, he has a childish belief in the virtues of Western science. No brain-truster in Washington or elsewhere ever revealed more confidence in the inevitability of social progress under the Utopian conditions which an ever-extending mechanical culture will make possible. One reason for Dr. Hu's extreme hopefulness is that he thinks the most permanent attribute of the Chinese mind is its tendency to naturalism and rationalism. The Chinese, he says, are not burdened like the Western races by "the tremendous weight of a religious tradition". This may be true of the Chinese modernists, but in our opinion he has very strange views concerning the sages of antiquity. Thus he calls Confucius an agnostic because the Sage said on one occasion: "To say that you know a thing when you know it, and to say that you do not know when you know it not, that is knowledge." The following is his weird version of Lao-tze's doctrine:

> Our first great philosopher was a founder of naturalism. . . . Lao-tze taught that heaven and earth were unkind: they treated all beings like dogs and grass. . . . There was only a natural process which he called the "Tao", or way. Everything becomes such of itself. The Tao does nothing; and yet it achieves everything. It was this naturalistic conception of the universe which in later ages always came up to serve as an effective weapon against superstition and anthropomorphic religion.

After such judgments as these, his conclusions regarding the present state of China are scarcely surprising. Many phenomena are appearing in his native land as inevitable accompaniments of "modern progress". Some of them are painfully familiar to those of us who have the privilege of living in Western lands,—the construction of factories, the organization of trading companies, the spread of a secular education divorced from "the moralizings of the ancient sages", the concentration of population in the cities, the multiplication of newspapers, the decay of the family, the spread of adultery, the facility of divorce. "In one year (1921), there suddenly sprang up in Shanghai over 70 exchanges of stocks and bonds; and the effect was electrifying: hundreds of school teachers deserted their profession to enlist in the new business that promised greater rewards and less drudgery."

> These are a few of the important changes in the social life of the Chinese people. As we look back on them and view them in the light of historical development, we cannot but hail them as the greatest gains which Chinese civilization has received from its contact with the life and institutions of the West.

In spite of Dr. Hu's many admirers among the "intellectuals" of the West, those of us who reverence the inestimable contribution which "old China" made to the world, must cherish some hope that "young China" is not the absolute monstrosity which Dr. Hu's diagnosis suggests. It does not require the vision

of a prophet to predict that if China be unable to adapt the wisdom of its past to the problems of its future, nothing can save it from complete catastrophe.

S.L.

The Crystalline State, edited by Sir W. H. Bragg and W. L. Bragg; G. Bell and Sons, London, 1933; price, 26*s*.

It is now many years since Sir William Bragg and his son, Dr. W. L. Bragg, were first recognized as the pioneers in the then little explored field of crystal analysis. They have ever since remained in the forefront of scientific research, and the present volume (the first of a new series concerning crystalline life) gives a general survey of the entire subject.

A hundred and fifty years ago, the reawakening interest in the fine structure of matter, particularly as manifested in minerals, was heightened by a work of Abbé Haüy: *Essai d'une Théorie sur la Structure des Cristaux*, published in the last quarter of the eighteenth century—to be exact, in 1784. Huyghens, working on the subject from the optical side a hundred years earlier still, had given his testimony to Haüy's later discovery that "different forms of the same crystalline substance are based on a common underlying structure". Haüy, by unanimous sentiment, is looked upon as the father of crystallography, and any student of Theosophy will be sure to speculate as to how much he may have been inspired and influenced by the marvellous knowledge of minerals, particularly of precious stones, which the celebrated Comte de St. Germain was known to possess. These two men may even have met and talked. Mineralogists of to-day naturally have no idea of what this science must owe to St. Germain, and we can only imagine how great is the world's obligation, by fitting together a few of the facts that we have. One of these alone will be suggestive: the well-known account of the diamond with a flaw in it which Louis XV gave to St. Germain to restore to its original purity of form and lustre. This, St. Germain accomplished within the short space of a month, though by exactly what means we do not know, for he was not in the habit of divulging the secrets of his occult wisdom in the natural sciences. To-day we know of the law of "rejuvenation" in the crystalline world, and we know that its working is very slow. Did the great occultist know of some accelerated process by which this law (so far as we are aware, entirely unknown to the science of that day) could be brought into play?

It is to Haüy that credit is given for the discovery of the geometrical law of crystallization, and he may well have been assisted in his discovery by St. Germain, for *The Secret Doctrine* tells us that "Nature geometrizes universally in all her manifestations." Haüy's conception of crystalline substance may seem to us rather fixed and inflexible, but he had to use what facilities his era and environment provided, and in all likelihood he imbibed only as much of the knowledge which may have been offered him, as his natural capacity or aptitude permitted. His theory is said to have been founded on close observation following the accidental dropping and breaking of a calcite crystal. He noticed the typical rhomb of calcite cleavage, and from this he formed his theory of

"additive molecules"—the stacking up of identical atoms in crystal formation. This conception was later carried forward and etherealized by Bravais and others, the idea of closely packed units of structure being replaced by "an assembly of points", out of which the "space-lattice" theory grew. It was not, however, until the now famous X-ray experiment of 1912 was made, that crystal analysis passed out of the realm of theory into that of fact. The value of the X-ray in crystal analysis is due to the fact that the shortness of the wave-length is closely approximate to the distance between the atoms of which the crystal is built up —each crystal according to its own individual type. The ancient Wisdom tells us that real matter is invisible, and we know that there are worlds within worlds, grades beyond grades of substance ever more attenuated and rarefied as they progress, and few of us can look at a "Laue photograph" without feeling that we are gazing at matter at least one step nearer to reality than we have ever done before. The diffraction of the X-ray by the atoms results in the most beautiful patterns, and we can see the microstructure of matter on our plane (though it looks like a glimpse into another world) spread out before us. Indeed, to some of us, it may reasonably suggest a living but subjective counterpart of the physical mineral, a kind of shadowy though luminous double belonging to another plane of existence, to a world of finer forces and texture. It has been said that "by studying crystals and using them in other investigations, much light is thrown on the ultimate significance of matter and on the nature of the forces which, acting from one minute particle to another, result in the cohesion of the universe." We still have much to learn of crystalline life, but the more we study it, the more fundamental and universal its principles appear to be.

This is a very technical book, one that might easily frighten away those of us who may have little or no mathematical knowledge, and yet, despite the technicality, any student of Theosophy will read it with great pleasure and benefit. Its beautiful illustrations alone will repay the most careful examination, and greatly help in an understanding of the fine structure of matter. T.D.

Long Lance, by Chief Buffalo Child Long Lance; Farrar and Rinehart, New York; price, $2.50.

This book is so interesting that, in spite of its having been published six years ago, we heartily recommend it to those who have not read it. It delights young people. The author, we are told in the foreword, is a full-blooded Indian of the Blood Band of the Blackfeet Indians, a college graduate, and a veteran of the World War, which he entered as a volunteer with the Canadian Troops.

The book is very simply written. We live intimately in the tribe with Child Long Lance. We meet the Medicine Man, at once doctor, diviner and priest. He ranks with the Chief in importance and is greatly revered. Many of his magical attainments are described. We go on raids across the plains; we hunt the fast disappearing buffalo. The dread shadow of the white man looms in the distance. We spend one dramatic winter in the Rockies. There is the massacre,

the chase on snowshoes, the revenge, and the flight, with the beautiful story of the warrior who, in order not to hold up the party, helps build his funeral pyre, sets fire to it and dies singing his own death song. Soon after, the white man, with his whiskey and missionaries, invades the last remaining stronghold of the Indians. Young Long Lance shamefully learns to wield the hoe and to work like a woman.

Codes of conduct have been drawn up by men of all races to help raise them Godward. Such are the codes of Chivalry and of the Japanese Samurai. This book depicts the code of the Blackfeet Indians who, up to 1897, still ranged throughout the plains of the Northwest. Here are ideals of truth, courage, loyalty, courtesy, obedience and, most particularly, of disregard for physical comfort and of detachment from mere physical existence, which should make the white men of the twentieth century envious. The disregard for material life seems to have had a very beneficent effect upon Indian physique. They lived to great old age, had perfect teeth, and were capable of extraordinary endurance. The author speaks of having run in non-stop races of two hundred miles; on one occasion, from Gleichen, Alberta, to Medicine Hat and back, he ran two hundred and forty miles. Great stress was laid on bodily training, not however, as a means of maintaining health, but in order to develop a fit instrument for the service of heroism. This was the purpose of the baths in icy water, the whippings with fir branches, the terrible ordeals by which a youth became a brave. We can imagine a time in the future when our present frantic efforts to preserve physical life regardless of the absurd or immoral means which we employ, will be read of with the contempt we feel for the excesses of Nero or Caligula,—when vivisection, for instance, will seem beyond human comprehension. Few people realize that they are living very artificial lives, and that, in an effort to counterbalance the breaking of natural laws, some branches of medicine are unconsciously gravitating towards black magic. N.R.

Yoga and Western Psychology, by Geraldine Coster; Oxford University Press 1934; price, $2.00.

This is a very interesting little book. Miss Coster points out in her introduction that many persons who seek the aid of psychoanalysis are really looking for a satisfactory solution of problems profounder than those of physical and personal maladjustment. Their own form of religion, if they have been brought up in any church, has not been presented to them in a convincing or intelligent way. They turn to psychoanalysis, and, in some cases, gain an insight into certain phases of their own natures which enables them better to cope with their circumstances, but there they are left, with "no place to go". Miss Coster suggests that the Eastern systems of philosophy, particularly that of Patanjali, as set forth in the *Yoga Sutras*, provide steps beyond any which "Western Psychology" has to offer. She seems to identify Western Psychology with what is termed, in general, "psychoanalysis", a definition which would exclude all other Western thought, ancient and modern!

She gives an excellent résumé of modern analytical theory and technique, the schools of Freud, Adler, Jung, etc., which should be valuable to any one wishing to learn the main facts about the subject. In Part Two, she discusses the philosophy of Patanjali, and gives a version, with commentaries, of certain of the *Yoga Sutras*. In Part Three, she compares the two systems, using chiefly the sutras of Book Two, as giving that portion of the method of Yoga which corresponds to the work of the psychoanalyst. She says:

> Now it is obvious to western readers that neither the attainment of the siddhis (powers), nor the further attainment of kaivalya (liberation), which is reached through the practice of unconscious samādhi, is a project for the ordinary analyst. . . . It is as if analyst and yogi followed closely parallel paths up to a certain point, but beyond this point the analyst has not yet ventured. . . . The technique by which the yogi is trained to a continuous identification of the consciousness with the self, a sustained self-awareness, is in many respects unsuited to western temperaments and western conditions of life. Yet the goal is a worthy one. Freud and his followers have given us, as it were, the first two chapters of our western yoga sutras. It remains for experimenters to discover an applicable equivalent for the remaining chapters.

Miss Coster's very clear exposition of the philosophy and aims of the analysts, in juxtaposition with the *Sutras*, even in her limited version of them, shows only too plainly the vast, the almost immeasurable distance between the highly Semitic materialism of psychoanalysis and the spirituality of the Indian system. The doctrine of the unity of all life in the Oversoul, or, indeed, of any Oversoul at all, is completely absent from the theories of "Modern Psychology". Psychoanalysis, in its present form, is one more sign of the arrogance and ignorance of twentieth century thought, which throws over as worthless the accumulated wisdom of the past, and asserts that its limited and trifling investigations are the triumph of the ages. Western philosophy, from Thales to Bergson, has produced some ideas which might throw light upon the nature of the human soul and mind. Christianity possesses its own science of yoga, painfully acquired and set down by the great mystics. Its language may be repellent to Westerners who are disgusted by the spectacle of the ignorance and failure of the priests and "believers" of the churches, but it is just as easy to learn that language as Sanskrit, and easier than the strange jargon of the psychologists. If Eastern methods be unsuited to the Western mind in general, it had better turn to its own rich heritage. The works of St. Teresa contain a whole system of self-analysis, and of the stages of consciousness from meditation to contemplation. The *Introduction à la Vie Dévote* of St. Francis de Sales, if studied with application, would "release" the neurotic patient far more thoroughly from the toils of his psychic nature than any substitution of one psychic delusion for another. However, all Yoga, Eastern or Western, requires of its student a recognition of and an aspiration towards Spiritual Consciousness, and a true contrition and willingness to mortify the lower nature. The motive for the transformation of the personal self is quite different in the mystical systems from that in psychoanalysis.

Of course, there are many persons who cannot perceive the inner meaning of Christian mysticism, except through the fresh light thrown upon it by com-

parison with other religions, philosophies and sciences, just as many Orientals learn to appreciate their own thought by the study of Western methods. The second object of The Theosophical Society is: "The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study." One result of Miss Coster's book should be to convince any earnest reader that Modern Psychology offers no spiritual consolations or nourishment of any kind, but that he can find, by devoted search, in the age-old religious sciences of the world, a way to the realization of the Divine Consciousness and Life.

St.C. LaD.

Unwilling Passenger, by Arthur Osburn; Faber and Faber, London; price, 5*s*.

This reviewer has read many books about the Great War,—some inspiring, some mediocre, some revolting. Of all of them, this is the most pitiable. Its author was an officer in the Royal Army Medical Corps. He won the D. S. O., and undoubtedly did his duty, and more than his duty, with great bravery. But he went into the war with bitterness and disgust, and came out of it with a sort of venomous loathing,—most of his book, an effort to unload this on his readers. He would excuse himself, perhaps, on the ground that he is trying to "debunk" war, but, in order to do this, he will introduce, in the middle of an account of some battle, a story told him years before about the alleged monstrous behaviour of British troops in Burma, after the capture of Mandalay in 1885, and will sneer viciously at the indignation of the House of Lords when the Germans began the use of poison gas in 1915, arguing that poison gas is no more barbarous than the use of the bayonet, and completely ignoring the fact, the crucial fact, that the Germans had bound themselves, when ratifying the Hague Convention of July, 1899, *not* to use it. Another "scrap of paper"! And why pick on the Lords as the object of his contempt under this head? Perhaps the answer is that he is a Fabian Socialist, of the tribe of Bernard Shaw. In any case we are glad to be able to state that the indignation was not confined to the Lords, but that in the cities and back-woods of Canada, and even of the United States, this treachery of the Germans was execrated.

We know that war is hell (did not Sherman say so?); but we also know that "what we bring, we find"; and this is as true of war as of all else. It is not always easy to see, behind the surface of things, their divinely beneficent purpose; but there are those who can see nothing in Nature but "a world of plunder and prey," of bloody murder—birds "torturing" insects, and so forth—during a stroll in Central or Hyde Park on a summer afternoon; and this man, by analogy, is one of them. He turns the same bilious and distorting vision on the whole of life. What difference would it have made, he asks, if German *Kultur* had replaced the English variety, seeing that English couples, misbehaving in public places, are arrested by English policemen? According to him, "the human lot on this planet could be dreary enough without the moralists and puritans trying to deprive men and women of such antidotes and consolations, of such temporary forgetfulness, as the senses provide".

What a book! But because he writes as a witness of the War, even he cannot avoid recording incidents which show the beauty of which human nature is capable,—capable, not when living at ease, in a Socialist's paradise, but in the very circumstances which he regards as the ultimate abomination.

Bursting through one of the small villages near Noyon [during the initial retreat], with the enemy's machine-gun bullets singing amongst the telegraph wires and spitting against the walls behind us, we had halted for a moment while our Horse Artillery tried to hold up their advance. My horse, like myself, was suffering badly from thirst. An old dame fleeing from some neighbouring village with her apron full of ornaments and odd trifles she had saved, and with two small children hanging in pitiful terror at her skirts, realized our condition. Emptying her treasure into the pinafore of one of the children, she hurried to the well.

"Your horse, m'sieur, and you—you are so thirsty. You must drink!"

Thirsty as I was, I was impatient to be off; the Germans had the range and the village was becoming a hot corner.

"Never mind, madame! We must go. *Il faut partir tout de suite.* Go yourself! Go quickly or you and your two little ones will get hurt!"

"No, no, m'sieur. My grandchildren—the Germans won't surely hurt. Let me get you some water."

Poor old soul; she was panting as she wound up the full bucket on the chain; staggering towards my horse she offered him the water. The greedy animal, nearly knocking her over, thrust his great head eagerly into the bucket, drenching her.

"There!" she nodded triumphantly.

In a moment we were off. I left the old dame dazed and trembling in the street, gun-carriages and limbers racing through at break-neck speed; some of the houses already on fire.

Then, at Pécy:

The enemy began bursting his shrapnel lower down, and numbers got wounded in the groin and back, including several officers of the 9th Lancers. The wounds in the groin were easier to get at than those in the back, but they bled more freely. Near the château a French girl gallantly came to our aid and got some of the men's breeches off whilst I was dressing others.

Quite a young girl, she coolly kept her thumb pressed hard on bleeding arteries whilst I got wads of gauze and tourniquets ready; several times she went through the village to bring me warm water from a cottage, and I thought each time she would be killed. Later that day she *was* killed! I found her body that afternoon when we recaptured the far end of the village . . . outside a cottage in a narrow street.

Tragic: yes, if you choose; but some of us would be thankful to die at any age with half that girl's splendour on our souls. Spiritual values are infinitely greater than those of material life, and the humanitarians (including, alas, the majority of actively "religious" people), who regard the physical well-being of humanity as of primary importance, and who look upon suffering as the worst of evils, are doing as much to retard the evolution of the race as the aggressively selfish and licentious.

Fortunately, the author of this book is so sour-minded, so envenomed, and harps so incessantly in that strain, that he defeats his own ends and will do little actual harm.

T.

QUESTIONS AND ANSWERS

QUESTION No. 398.—*In the Theosophical Glossary, Mesmer is given as the Lodge Messenger, while Saint-Germain "supervised the development of events". When we turn to the paragraph on Saint-Germain we find that he receives a very long and detailed notice as a great Adept. Is it possible to be told more of the exact relation in which these two men stood to one another and to the Movement in the eighteenth century?*

ANSWER.—The *Theosophical Glossary* does *not* say that Mesmer was the Lodge Messenger of the eighteenth century: it says he was the "pioneer". He began the outer work in 1775, having, it would seem, the philosophy to inculcate, as he taught it in his esoteric organization, the *Order of Universal Harmony*, while Cagliostro carried on the phenomenal work. These two aspects of the Movement, the philosophy and the phenomena, were combined in the person of H.P.B., the Lodge Messenger of the nineteenth century.

Saint-Germain is the great figure who stood behind the others, guiding and directing. He came first, apparently preparing the way. After the advent of Mesmer and Cagliostro, he supervised their work from behind the scenes, as it were; and, after Mesmer was recalled, and Cagliostro had failed, and he, himself, was supposed to have died, he was seen on several occasions. At one time or another, he appeared in most of the important European countries, though most frequently in France, where the Movement was centred. Perhaps, at first, he was picking up the loose ends left by the failure of the Movement in the seventeenth century. It seems evident that he was trying to purify and reorganize the secret societies of Europe, in the hope that they might become instruments fit for use. Also, he went on confidential missions for Louis XV of France. Unquestionably, while it remained possible, he tried to save Louis XVI and Marie Antoinette. H.P.B. says that he appeared to the Princesse de Lamballe when she stood before the Revolutionary tribunal; and to Jeanne du Barry just before she was guillotined. Also, there is the memorandum of the Comtesse d'Adhémar, pinned to her manuscript, in which she tells of seeing Saint-Germain in Paris in 1793 and after: at the execution of the Queen; on the 18th Brumaire; when the duc d'Enghien was shot; and still later. Perhaps he was trying to reinforce these victims; and, at the same time, it may be that he was directing the efforts of Louis-Claude de Saint-Martin, who was far from inactive during the Revolution and until his death, which occurred the year before the Empire was established.

There is historical evidence to show that Saint-Germain did his utmost to close down the semi-occult Lodges, and to disperse the groups which had been formed before the close of the century, and that in most cases he succeeded. The movement having failed, it became of the greatest importance to reduce the amount of harm which any continuance of its activities would cause. There are stories to the effect that Saint-Germain is still living in Europe, some people say in Venice. G.M.W.K.

QUESTION No. 399.—*What is the difference, if any, between Belief and Faith?*

ANSWER.—In the King James Version of the Gospels, no distinction is drawn, the Greek noun *pistis* being translated as "faith", whereas the corresponding Greek verb *pisteuō* is translated by the English verb "believe". In Matthew 17, 20, after the disciples had asked why

they had been unable to cast out a devil, Christ answered: "Because of your unbelief (*apistia*). For verily I say unto you, if ye have faith (*pistis*) as a grain of mustard seed". In the Revised Version "little faith" has been substituted for "unbelief", so that the sentence reads: "Because of your little faith". Modern usage tends to make "belief" imply little more than intellectual assent, whereas faith implies also an element of trust, and a willingness to act upon it, that belief may lack entirely. To believe in God is one thing. To have faith in Him involves that and much more. There is a knowledge that is of the mind, and another kind of knowledge that is of the heart and will. To use "belief" for the first and "faith" for the second would seem to be a good way of making the distinction.

Perhaps we might say that faith is the reflection in the personality of the accumulated knowledge of the soul. As the fruit of its experience in countless past lives, the soul knows many things, and it tries to impart its own certainty to the personal consciousness. One form that this takes is the instinctive perception, "That is true", carrying greater conviction than beliefs arrived at by deductive reasoning. It may or may not be possible to give intellectual reasons for one's faith. In the last analysis, however, all of the conclusions of the reason rest on faith, for all depend on some assumptions that cannot be proven, such as the accuracy of the reasoning processes themselves, or the objective existence of anything at all outside of ourselves.

J.F.B.M.

ANSWER.—"Lord, I believe; help thou mine unbelief." A prayer, a cry from a heart distressed; an instinctive recognition of Reality; the beginning of faith. Perhaps, with it, an intuitive inner realization of the part the mind had played in that recognition, of the tangible proof the mind would later demand, of the possibility of the diminution or loss of that first fervour. The heart, alive, sensed the need of further help to complete faith, and made its demand then and there; and the help was given.

Ordinarily, when we say that we believe, we mean that we think thus or so. We analyze things in terms of the mind, separating, weighing, sifting, choosing. As a result, through real and earnest effort, we arrive at a conviction which is our belief, and upon which we are prepared to take our stand. But, usually, there is too much of the mind in it all, and not enough of the heart. We believe, but we cannot say that we know. There has not been that turning of the heart to the unseen world, which may bring, in a flash, an instantaneous recognition of Truth, of that wisdom which is not of the mind and which is above and beyond all knowledge. When that comes, we no longer merely believe, we *know*. Conviction, illumined, augmented, has become faith. From that moment we stop concentrating upon mental processes, we cease to regard them as an end in themselves, and holding fast to such measure of faith as we have grasped, we use the mind as an instrument for its further confirming and strengthening. There is a change of polarity, there is the beginning of right self-identification.

"Now faith is the substance of things hoped for, the evidence of things not seen." Through faith, those things which we have hopefully believed become real, nearer than hands and feet; we can touch them, and see. Through faith, we penetrate the veil, in some measure at least, and know, beyond peradventure, of wisdom and love and power in the world of the unseen. We could not see so long as our eyes were holden. Mind, alone, would have held us back until the end of time, content with mere beliefs. It is the cry of our heart that has made all things new, that has given us that faith through which all things are possible. C.R.A.